NATIONAL COUNCIL

OUTLOOK

JANUARY 1957

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To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.

To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.

To establish consultative relationships with National Councils of Churches in other countries of North America.

To maintain fellowship and cooperation with similar councils in other areas of the world.

To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

THE COVER

Our cover shows members of the General Board of the National Council of Churches, which met for the first time on the West Coast, attending a worship service at St. Sophia Cathedral (Greek Orthodox) in Los Angeles.

The service was conducted by Very Rev. Leonidas C. Contos, dean of the Cathedral while the Office of Vespers was sung in Greek, Slavonic and Arabic, the three main liturgical languages of the Orthodox Church.

v.7
1957

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National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Christian Methodist Episcopal Church
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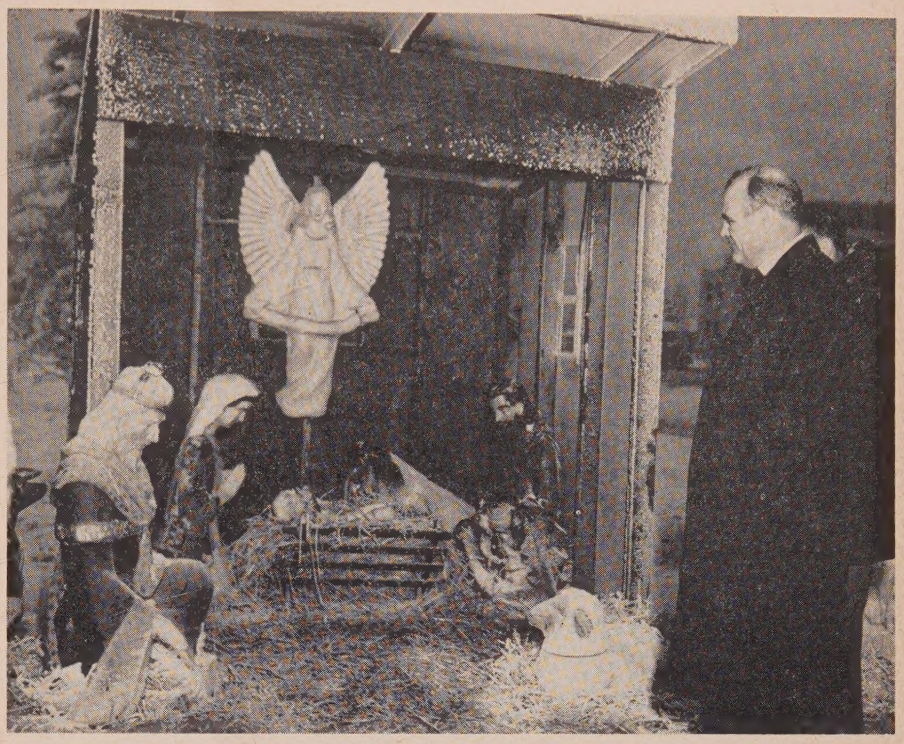
A Christmas Mission in Alaska

THE National Council's president, Dr. Eugene Carson Blake, has been visiting the chaplains and servicemen in the Alaskan Command as spiritual ambassador of 144,000 churches in the United States.

At Kodiak, a town of 3,500 inhabittants, settled in 1794, a union service was held in the high school, in which Protestant and Orthodox churches joined for the first time in the town's history.

To this congregation and to the Protestant union service at the Kodiak Naval Air Station Dr. Blake read the official greetings adopted by the General Board of the National Council, which declared: "We are heartened to learn of the growing strength of the churches in the northernmost part of our country. We appreciate the labors of Christian forces of Alaska to improve moral and social conditions in many areas surrounding our military establishments."

Dr. Blake's schedule included luncheon with the enlisted men and a three-course dinner with children of all ages at the children's home of the Kodiak Baptist Mission. On a visit to the Navy hospital he talked with its few patients and observed that the Navy was very healthy. He toured the historic sites in Kodiak, including one of the homes built by the early Russian settlers of hand-hewn logs, and spent a half-hour with Very Rev. Roman Sturmer, priest of Kodiak's Russian Orthodox Church, the oldest religious community in the northwestern part of America.



At Elmendorf Air Force Base, Anchorage, Alaska, the National Council's president, Dr. Eugene Carson Blake, on his Christmas mission to servicemen, views a Nativity scene.

Mr. Sturmer, one-time Russian naval officer and teacher of Russian in the U. S. Army School at Berkeley, showed Dr. Blake the third building occupied by the church since it was established in 1796. It is identified with the Russian Orthodox Greek Catholic Church of America, one of the constituent communions of the National Council.

At the Naval Station Dr. Blake was honored by a reception and dinner for thirty officers and their wives given by Rear Admiral Ira E. Hobbs, Commander of the Alaskan Sea Frontier and Commandant of the 17th Naval District.

At Fairbanks, where sub-zero temperatures of 20 to 40 are common, Dr. Blake could look out from his window in the officers' quarters on a triangle where most of the bright light came from a 50-foot Christmas tree. It was an old-fashioned tree of green, festooned with multi-colored lights and ornaments. The temperature was only 17 below as he arrived from Anchorage. It was not light at breakfast time the next day, and at this time of year the daylight lasts only about three hours. For the first time he donned full Arctic gear as he prepared to visit troops in the field training with

(*Continued on page* 22)

Dr. Eugene Carson Blake, the Council's president, puts on full Arctic regalia—a parka with fur-lined hood, ski pants, bunny boots and gloves reaching to the elbows. Temperatures in parts of Alaska are frequently from 20 to 40 below zero.

"Beyond Roast Beef on Sunday"

The Churches' Responsibility for Students from Abroad

By J. Benjamin Schmoker

A FEW months ago an obliging Arabian pilot swooped low over the Suez Canal so that his passengers might get a view. It was a peaceful scene then. It is destruction and death today. Right now the first snows are falling over the Balkans, and seemingly the courageous stand of youth against the tyranny of communism is to be blanketed and snuffed out.

In this kind of a grim world Christians must continue to be united in the supreme effort to maintain peace among nations. This is the basic objective of international educational exchange, a program which encourages the movement of young students across national boundaries in the search for truth. What are the facts regarding the students and leaders from other lands and what should be the distinctive role of the Protestant churches of America in the program?

Last academic year there were 34,232 foreign students from 135 nations and areas of the world in 1,608 American universities and colleges. There were 782 foreign professors on American college faculties. A total of 6,003 foreign doctors were in post-graduate training in American hospitals. Of those in the student classification, 11,204 had been in the United States three years or longer, and 7,554 were here for two years. There are approximately 9,000 of these students in church-related colleges, and of the total 20,068 are undergraduates, 13,632 are on the graduate level, and the remainder are special students. It is estimated that some 54 per cent of the 34,000 are of the Christian faith.

The United States, for the time being, is the educational mecca of the world. The trend in increase is significant. In 1947 there were 88 students from Africa in our colleges. Today there are 1,231. There were 400 from the Middle East in 1947 and 4,662 today; 1,281 from Asia and over 11,000 today. These students include potential leaders in government, in the professions, in education, and those who will be in a position to assume strategic lay responsibilities related to the mission program of the churches.

It should be clear to everyone that foreign student exchange is not a government-dominated, directed program.

DR. J. BENJAMIN SCHMOKER

Every act of the Congress of the United States related to the program states specifically that responsibility, whenever possible, should be delegated to private groups and agencies. The church is not on the periphery. Each student is here with a definite educational objective to achieve. This is primary and it is the responsibility of the admitting college to see this goal realized. An international student, however, whether he be an American studying abroad, or an Indonesian in Oklahoma, has an additional objective. He must probe as deeply as possible into the new culture of which he is a part, to acquire that which will be useful as he meets the needs of his own people. He must be an ambassador for the creating and spreading of friendly understanding. The classroom and the laboratory on campus cannot alone meet this special objective. The community becomes involved, and certainly within the community the Christian church has its message, its lesson to be seen, felt and experienced.

Our government, foreign governments, colleges and universities in the States, recognize the Committee on Friendly Relations among Foreign Students as the national agency which represents Protestant forces in relation to the international educational exchange program. The Committee has earned this status. Founded in 1911 by Dr. John R. Mott, Cleveland H. Dodge, Andrew Carnegie, William Sloane, George Beaver, George W. Perkins and others, it represents the interest and concern of the Division of Foreign Missions of the National Council of Churches, United Church Women, the Y.M.C.A. and the Y.W.C.A., with the foreign student in the United States. Clearly one of its major responsibilities is to utilize, intelligently and effectively, the rich potentials represented by these Christian groups.

The churches are participating and providing scholarships for a highly selected group of students. Many of them cooperate through the Ecumenical Scholarship Exchange in the National Council of Churches to provide scholarships for about 50 theological students each year. The Crusade Scholarship Program of The Methodist Church provides some 150 scholarships annually. Presbyterian U.S., the National Lutheran Council, Presbyterian U.S.A., Protestant Episcopal, United Presbyterian, Congregational Christian, American Baptist and others not only make provision for scholarships, but colleges related to the churches grant aid to many students who could not otherwise meet the high costs of education in the States.

We are not appealing, however, for more students to be brought to our colleges, but rather for more thoughtful personal and sustained relationships with those now here. What, then, is the role of Christian people and their churches?

Every person has his own religious needs. The first responsibility of the churches is to provide a church home for those of their own communion. The Committee on Friendly Relations now supplies lists of students who indicate a denominational affiliation to the various church boards, which in turn are expected to make available the data to the local church where the foreign student lives. Foreign students should be personally visited in their living quarters by younger adults of the church and invited into full fellowship—a fellowship that will provide for their giving out of their experience as well as receiving.

An increasing number of our foreign students are members of Christian churches of which there is no counterpart in the United States or which have very few churches here. There are Copts, Malabar Christians, Dunkards, Swedenborgians and members of united churches. For these, as well as the non-Christians, some communities, through sponsorship of the local council of churches, are providing an introduction to the churches of the community through a planned visit program. These visits give insight into the doctrines and

(*Continued on page* 23)

Dr. J. Benjamin Schmoker is general secretary of the Committee on Friendly Relations Among Foreign Students.

A Child Is Snatched Back to Safety

TANYA CHWASTOV is back home with her mother in Detroit.

The round-faced, brown-eyed two and a half year old spirited out of this country by her father for a life in the Soviet Union, ran into her mother's outstretched arms in London, December 13.

That was more than three months after her father, Alexei Chwastov, hid her aboard the liner *Queen Mary* in New York harbor, while U. S. immigration officials searched the ship in vain.

The majesty of the British law, invoked by the National Council's global relief arm, Church World Service, to keep Tanya safe in this country, and to deter Soviet intimidation in returning its nationals to the mother country, restored Tanya to her mother.

This ended an international "hide-and-seek" that stirred news-readers around the world. Feeling ran high in both America and England when the child was "kidnapped."

Both mother and Tanya were overjoyed to be reunited. Clutching a doll in one hand and a balloon in the other, the smiling Tanya arrived at International Airport, New York, with her mother, Mrs. Elena Diaczok December 15. After a date with Santa Claus in a department store and a two-night rest, she flew on to join her step-father, George Diaczok, a factory worker who will legally adopt her.

The British High Court gave Tanya's custody to her mother after she spent parts of three days on the stand telling the dramatic story of Tanya's birth and "abduction" by her father.

In the meantime, England's chief immigration officer had removed Tanya and her father from the Soviet steamer, *Vyacheslav Molotov* minutes before it sailed for Russia and Tanya remained a ward of the court, housed with her father at the Soviet Embassy in London to await the court determination.

Church World Service officials were frankly happy at the outcome. Both Dr. R. Norris Wilson, executive director, who flew to London with Mrs. Diaczok, and Roland Elliott, director of CWS immigration services, who accompanied mother and child back to America, feel that the court victory in this international case is reassuring news to refugees from Communist countries now living in this country.

"Thousands of Russians in America will sleep easier," Mr. Elliott said, "now that they know that Soviet coercion to force their return has received this setback—even outside the boundaries of the United States."

TANYA AND HER MOTHER WITH CWS OFFICIALS—Left to right: Roland Elliott, CWS director of Immigration Services; Mrs. Diaczok and Tanya; Jan Van Hoogstraten, assistant director of CWS Immigration Services, and Dr. R. Norris Wilson, executive director of CWS.

The United Nations and the governments of three countries—America, England and the Soviet Union—were involved in the now famous story of Tanya.

The United States demanded and obtained the expulsion of Konstantin P. Ekimov, second secretary of the Soviet delegation to the United Nations, on the charge that he engineered the smuggling of Tanya aboard the British liner, *Queen Mary*, when it sailed from New York October 3.

Many groups and individuals played a part in the Tanya saga—the Soviet Embassies in America and in England, the U. S. Immigration Service, the U. S. Senate Internal Security sub-committee, the Cunard Line, American and British courts, Church World Service, and Lady Malcolm Douglas Hamilton, now living in this country.

No one played a larger role than CWS, which underwrote the arrival in America of Tanya's father and mother from European DP camps and financed the court effort to keep their child with the mother.

Chronologically, this is the story of how Tanya was smuggled out of this country, away from her Yugoslavian mother, 24-year-old Elena Diaczok.

Elena Romanov (now Mrs. Diaczok) arrived in America in 1951, ending years of European wandering and DP camp living.

Alexei Chwastov, son of a Kuban Cossack, reached here the year before after incredible difficulties. His two brothers had been killed by the Bolsheviks in 1920, his wife and son had died in Russia, and Alexei had survived arrest, beatings, and a slave labor camp in Austria.

The two lonely DP's, Elena and Alexei, met in a Philadelphia boarding house, set up housekeeping, and Tanya was born two and a half years ago.

In time George Diaczok, whom Elena had known in a refugee camp abroad, reached these shores, re-met Elena and promptly married her. They moved to Detroit. Chwastov was allowed to keep Tanya temporarily until the Diaczoks could arrange to have her rejoin them.

When Mrs. Diaczok heard rumors that Chwastov was considering returning to Russia with Tanya, she appealed to the U. S. Immigration Service. It tried to halt Tanya's departure. But with the help of Soviet officials, who provided the usual "guard of honor," ubiquitously present in re-defector cases, Alexei

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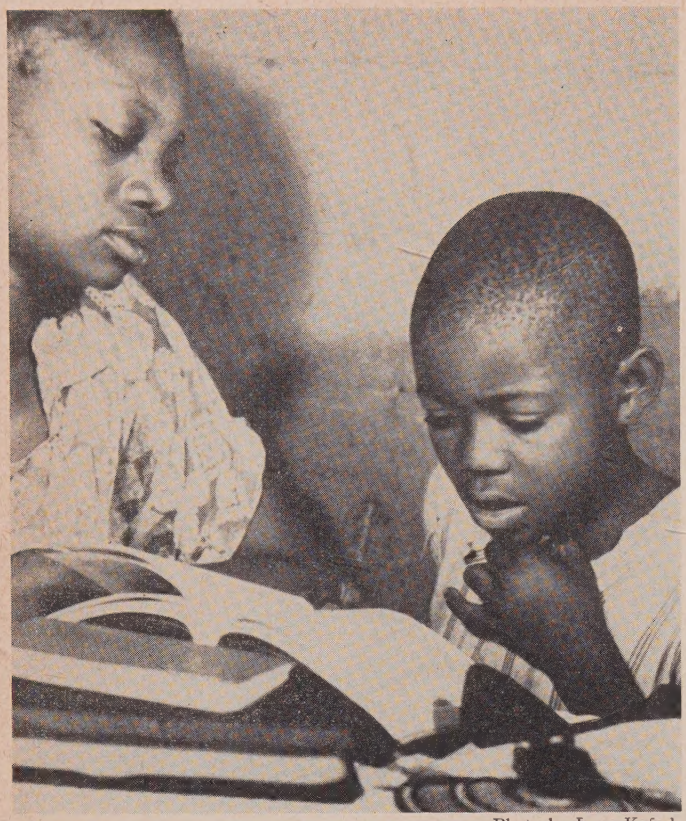


Photo by Leon Kofod

WINDOWS *of the* MIND

"From the Christian standpoint, literacy training is important indeed." —Archdeacon Neville Langford-Smith

By STEWART MEACHAM

IF MEN and women cannot read, how can the windows of their minds be opened? How can they receive the Gospel as their very own? How can they be gathered into a dynamic church, in this troubled world, if they cannot read?

According to Archdeacon Neville Langford-Smith of Kenya, East Africa, "From the Christian standpoint, literacy training is significant indeed. While undertaken as a service to the whole community, it will place in the hands of the learner booklets that point him to the way of Christ. The people are looking for a way, and they are looking to Christianity with open minds and hungry hearts as never before."

To answer this hunger, during 1956 an ecumenical Literacy Team of the Committee on World Literacy and Christian Literature made a massive attack on illiteracy in East Africa. It went at the request of the Christian councils there in order that people may be led through reading to all of the blessings of the abundant life that Jesus Christ brings to His followers.

The 1956 Literary Team in Africa —

The composition of the team illustrates the Committee's ability to draw on its worldwide resources to serve the needs of a single area. The team was international, interracial and interdenominational. Its members came from three continents.

Dr. and Mrs. Wesley Sadler, who had had years of experience in linguistic work among the Loma people in Liberia, were loaned for three months by the United Lutheran Mission. Dr. Sadler was director of the team. Mrs. Sadler gave invaluable service as artist and in the technical preparation of the materials for reproduction.

Phillip Gray, an artist from Colorado, has had long experience in making the drawings for literacy charts and primers. He spent six months in Egypt, Tanganyika and Kenya, making illustrations for primers and other readers.

Mrs. H. G. Baity of Geneva, Switzerland, writer and teacher of writing, with previous literacy team experience in writing for underdeveloped peoples, drew heavily upon contacts with the World Health Organization and other agencies of the United Nations. She served for six weeks in Tanganyika.

Enoch E. K. Mulira, Community Development officer in Uganda, was a former student at Hartford Seminary and the School of Journalism, Syracuse University, on a scholarship from the Committee on World Literacy and Christian Literature. Mr. Mulira was released from his duties by his government to assist the team for one month in Tanganyika.

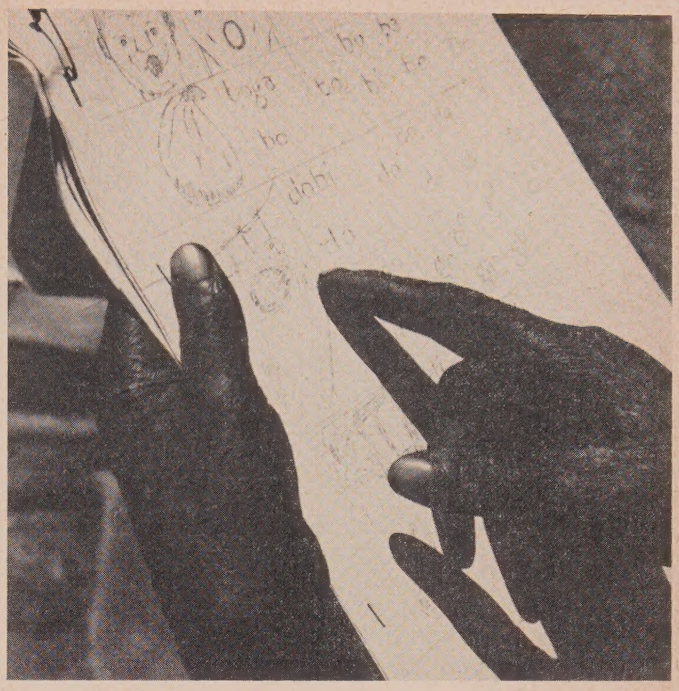
Rev. James W. Carty, Jr., religious news editor of the *Nashville Tennessean,* accompanied the team for three months.

Rev. and Mrs. Samuel Habib are leaders in the literacy movement in Egypt. Like Mr. Mulira, Mr. Habib was one of the Committee's scholarship students at the School of Journalism at Syracuse University. The couple was invited to the Sudan for November.

The Team's Mission and Method —

The team's mission was to give technical skill and the fruits of long practical experience in the preparation of literacy materials and the starting of literacy campaigns. It also prepared graded reading material so that literacy would lead directly into a functioning use of literature. It was a new type of team, staying long enough in each area

Stewart Meacham is associate secretary of the Committee on World Literacy and Christian Literature.



At left, Dr. Wesley Sadler, with an African informant, creates a primer for the literacy work in Africa. At right, exemplifying the slogan "Each One Teach One," the newly literate are proud to teach their friends and relatives how to read.

to train local workers for an ongoing program.

There were regular steps in the team's work. First came analysis of the language, its tones, grammatical construction, etc. Local informants helped the linguists prepare charts and primers. The artists illustrated these with objects familiar in the locality. Experts in health, agriculture, and social welfare secured authentic cultural and social background for the primers and readers on community development.

Simple reading matter was prepared, leading up to the Bible. *Our Father God* was written especially for African readers, and it is followed by the *Story of Jesus*. Careful planning must be given to the best approach in a local situation, whether an all-village campaign or smaller continuing groups. The new reading materials were tested in an actual center, which served both for demonstration and training.

The next step will be the transition from the literacy lessons to the full literature program, without which a literacy campaign is incomplete. Proved techniques must be adapted to local conditions.

In carrying out these steps in Tanganyika at the central research and demonstration base at Kinampanda during July and August, (1956), the Augustana Lutheran Mission was host. Forty missionaries from different parts of the country, with one delegate from Nyasaland, represented six missions. There

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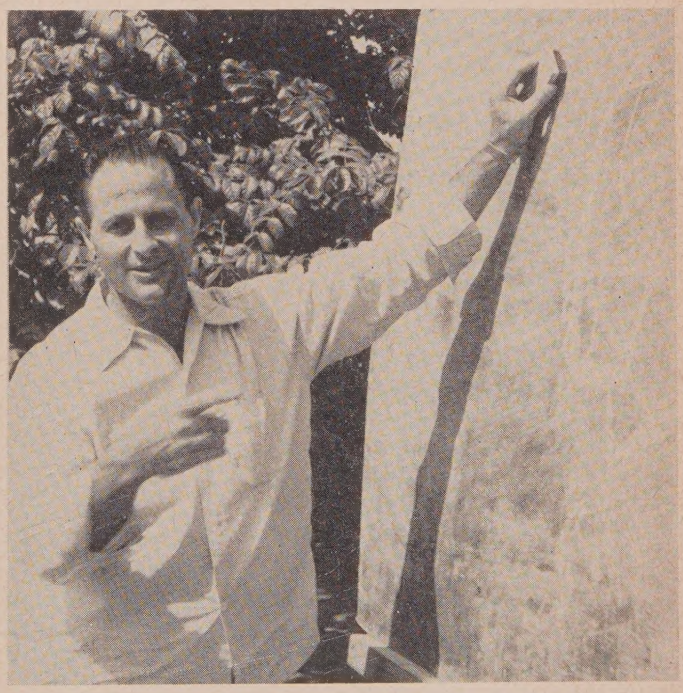

At left, the increased self-respect of the newly literate is apparent in the man's expression. At right, we see Phillip Gray at work. An artist from Colorado, he spent six months in Africa making drawings for literacy charts and primers.

A Ministry in *the Land of Hiawatha*

By LOUISA R. SHOTWELL

IN A high school class on an Indian reservation in Minnesota, the question of how to choose your vocation narrowed to a discussion of what to expect if you should go to work in Minneapolis or St. Paul.

In the course of the talk, there were several references to "Mr. Clark," who, it seemed, symbolized the key to any difficulty you might run into.

"If I went to Minneapolis to look for a job," inquired one girl, "how would I find Mr. Clark?"

Before the teacher could answer, another girl spoke up.

"You don't need his address. Every Indian in Minneapolis knows how to find Mr. Clark!"

The Indian grapevine, which is so mysterious to non-Indians, is indeed efficient. It was way over in South Dakota that Tom Parker heard about Mr. Clark. A Flathead Indian from Montana, Tom spent the summer working in a logging camp in his native state. Hearing of jobs in Minneapolis, he packed up his family and paused enroute to visit relatives in the Blizzard State. Once in Minneapolis, he followed his cousins' advice and went straight to Mr. and Mrs. Clark. They directed him to an understanding and helpful landlord; introduced him to a neighboring Indian family who promptly invited him and his wife and children for supper that first night; and rounded up volunteers to help him furnish his new apartment. Tom used what remained of his savings to pay a month's rent in advance and buy a supply of groceries.

In a day or two the blow fell. There was a job, yes; but it would not open up for three weeks. His cash was all gone.

Again he turned to the Clarks. From their committee's "discretionary fund" they loaned him enough to tide him over and to make the thirty-dollar down payment on his union dues, and they found him a Saturday job to help morale and pocketbook while he waited for the regular job to begin.

In a St. Paul church David Clark baptizes an Indian baby whose great-great grandparents he had known when he was a boy on the Rosebud Reservation in South Dakota.

Three weeks after he went to work, he was able to repay the loan. Now on frequent evenings and Sundays, Tom Parker joins other men, Indian and non-Indian, in moving furniture for newcomers and calling on families.

Quite a few of them, like Tom, come from one of half a dozen neighboring states; these are chiefly Dakotah or Winnebago. Probably three-quarters, however, of the 8,000 or more now residing in Minneapolis and St. Paul are Minnesota Chippewas from way back, descendants of the trappers and fishers and fur traders celebrated by Longfellow in *Hiawatha*. Beadwork, basketry, and birch bark canoes typify their culture, and today these crafts plus timber, wild rice, maple sugar, and fishing make up the basis of the precarious economy of their reservations. More and more of them are leaving home to find steady jobs in the city and to make new lives for themselves and their families.

There are two basic causes for the difficulties they face in the city. One is poverty on the reservation; and one may be set down as difference in culture, although that is an inadequate expression for all that it must connote. Harold Fey of the *Christian Century* calls it a wall of strangeness, with which, he declares, we have isolated the Indian people through the years. In case after case the hardships spell themselves out in the stark reality of no place to stay, no food for little children, encounter with the law, no knowledge of where to turn in the event of sickness and sudden death. Then there is discrimination, sometimes imagined, sometimes real and overt, sometimes subtle and insidious.

David and Elizabeth Clark understand these things. Their knowledge of the Indian people and their affection for them derives from long association. Son of missionary parents, David Clark was taken to live on a reservation at the age of four months. Throughout the years his adult ministry has taken him and his wife to the Dakotas, to the Navaho country, and three years ago to Minneapolis.

If the story of the Indian ministry in the Twin Cities revolves around David Clark, he is the first to tell you that it is also the story of the intelligent, zealous, devoted, and continuing concern and labor of a great many other people.

Back in the winter of 1951-52, a series of newspaper stories of the poverty and hardship on Indian reservations in Minnesota persuaded the Minnesota Council of Churches to call together a group of church leaders, representatives of public and private agencies, and some personnel from the Area Office of the Bureau of Indian Affairs. Out of a series of informal meetings came the conviction that a lot more information and a lot more understanding were essential to an intelligent determination of what the real needs were

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Louisa R. Shotwell, associate secretary of the National Council's Division of Home Missions, is author of "This Is Your Neighbor" and "This Is the Indian American."

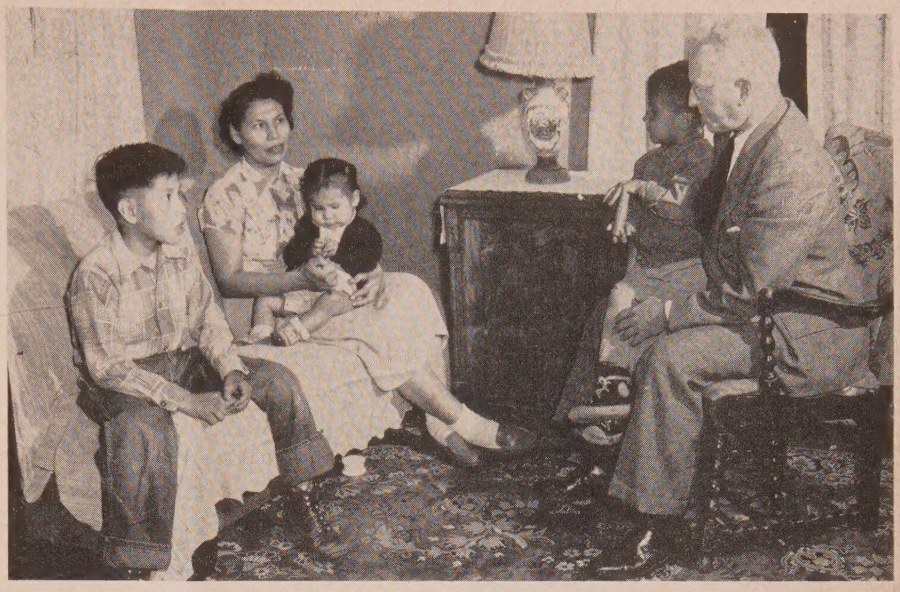
and what role the church should play in attempting to meet them. The result was the commissioning of Dr. G. E. E. Lindquist to make a study of the Indian situation in the state.

At that time Field Representative for Indian Work for the National Council of Churches, Dr. Lindquist came up with an interesting finding; the number one problem faced by Minnesota Indians was centered, not on reservations, but in the Twin Cities. This fact made it look at first glance as though the job were one for the Minneapolis and St. Paul Councils of Churches; but two factors soon made it clear that they could not and should not handle it all by themselves. They needed financial help beyond what available city resources could provide; and the work needed to be coordinated with mission programs on reservations in Minnesota and beyond.

Historically the Episcopal Diocese of Minnesota has played a leading role in Indian mission work in the state, and in keeping with this tradition, the late Bishop Stephen E. Keeler and his Director of Christian Social Relations, Rev. Daisuke Kitagawa gave important leadership at every step in the formation of the new program. Nevertheless they saw with clarity and consistently upheld the principle that any program designed to meet needs of city newcomers must not carry a denominational label; it must be interdenominational in name and fact.

Out of all this emerged the United Church Committee on Indian Work. Organizationally it brings together resources of denominations, of councils of churches and church women, and of other church-related agencies, at the local, state, and national levels. The Minnesota Council of Churches was asked to serve as the coordinating agency. The National Council of the Protestant Episcopal Church made the committee a three-year grant; through the Division of Home Missions of the National Council of Churches came other national denominational funds and a share of World Day of Prayer giving, sponsored by United Church Women. All these supplemented state and local funds. It was in 1952 that Dr. Lindquist completed his study; early in 1953 Mr. Clark was engaged to initiate and direct the program.

In one respect the Indian ministry in the Twin Cities is unique. It has no "center" in the settlement house sense. Its stated purpose is "to make available to Indian people the counsel and guidance of a Christian pastor, to help them find a church home in the congregation of their choice, and to help them in the solution of their social and material problems by relating them to the proper agencies already existing in the community." At this point a recent summary of the program appends a footnote: "Because of legal non-residence and other limitations it has been necessary for the committee also to grant emergency aid in many instances."



David Clark makes a call on a newly settled Indian family.

What has been accomplished on a slim budget that has yet to exceed $16,000 in a given year is little short of miraculous, and much of the credit goes to the volunteers enlisted from many churches.

Just what do these volunteers do?

Some work through the Service Guild. This is an interdenominational group of Indian and non-Indian women who meet every Thursday in the Downtown Foundation of Gethsemane Episcopal Church. They sew, on items like pajamas for the eight Indian boys and girls who shared in the interracial vacation visits at farm homes sponsored last summer by the State Council of Churches. They encourage each other to participate in church and community events, like World Day of Prayer and May Fellowship Day and intergroup conferences. And as they eat and drink and chat together, the walls of strangeness crumble like the walls of Jericho.

Other volunteers collect clothing and furniture for newly arrived Indian families, and maintain an emergency food shelf. Some serve regularly as receptionists in the committee offices in Gethsemane Church in Minneapolis and Central Presbyterian Church, St. Paul, listening with a ready smile and an open ear to the stories of the Indian people and reporting details to Mr. Clark. When the committee leased the residence at 1309 West Franklin Street as a manse for the Clarks, the church women furnished it; into this house many lonely and perplexed Indian men and women have been welcomed to unburden their troubles and get a good meal and a night's rest.

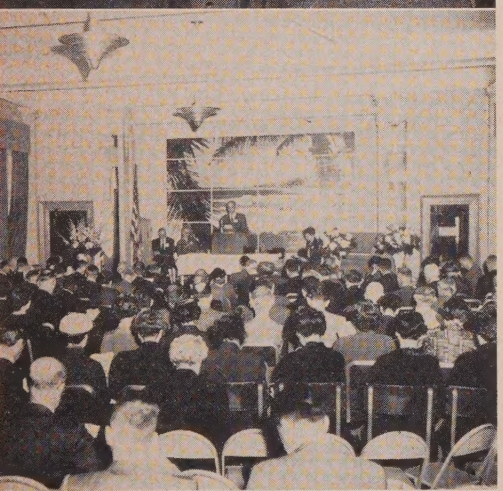
Some hunt out suitable housing. One church assembled furniture and moved a family from a wretched apartment into a housing project. One woman made a batch of soap for a large family.

In approaching the Indian people, they learn, these volunteers, to go the second and the third and the fourth mile; they learn to be both aggressive and patient. They keep on making overtures, and they bide their time, without letting themselves be disheartened if results are not immediate. They understand that though many of their Indian neighbors have had an intimate relationship to a mission church, the highly organized program of the substantial city church is quite foreign either to the remembered experience or to the felt needs of the newcomers.

The Twin Cities Indian story has stimulated inquiries from a score of urban centers with similar situations. How do you get started? How do you train your volunteers? How do you enlist the participation of the Indian people themselves? How do you handle court cases? How do you stimulate welfare agencies to extend their services to Indian newcomers? What do you do about red tape?

To these questions, the United Church Committee on Indian Work has some answers, based on experience. They could use more money to good advantage, and more trained staff; but they have the active cooperation and the respect of public and private agencies throughout the state; they have made hundreds of church people in the Twin Cities aware of a mission need on their doorstep, and they have shown them how to work toward meeting it; and they have won their way into the hearts of the Indian people they seek to serve.

(*Continued on page* 20)



The Christian Church Must Become Adventurous

By GERALDINE SARTAIN

THE vaulting hopes of 400 church executives, lay leaders and garden variety church members were justified at Indianapolis last month.

Their deliberations cut across the usual lines of structural division and together tossed up recommendations that could conceivably change the course of American life — could make it more truly Christian, for one thing.

The first wholly joint assembly of two of the National Council's four major divisions — Home Missions and Christian Life and Work — carried out a staggering dissection of whence-America-today and whither-the-churches, if they are to help our fragmentized selves and our threatened social existence.

Nothing escaped their keen-edged tool — automation, poverty and abundance, child welfare, crime, minorities, culture, health, mass media, international affairs.

Perspectives for their thinking were provided by five major speakers, including the president and general secretary of the National Council, the president of Princeton Theological Seminary, the director of famed Flanner House in Indianapolis, and a World Council of Churches official.

The remedies the delegates put forth to the joint assembly were direct and monumental.

They called for the National Council to:

—Re-establish relations with our Christian brothers in Red China by sending a delegation of American churchmen there as soon as possible

—Establish a Commission on Civic and Political Life to study the proper role of Christians in this field and to formulate ethical standards for office holders (this gave support to the proposal of the Division of Christian Life and Work's Executive Board made last January)

—Convene a conference of American leaders — from industry, labor, government, education, churches, et al —to secure basic information on automation and provide leadership to local churches in dealing with its implications, and,

—Encourage expanded studies by government agencies looking toward a White House Conference on automation.

The delegates declared, among other things, that the churches themselves should:

—Engage in overall, cooperative planning to meet the need for 2,000 new churches each year for the next 20 years at a cost of four billion dollars.

—Study residential segregation patterns and, together with other groups, strive to assure public and private housing without religious or racial discrimination.

—Mobilize the forces of American Protestantism in an all-out attack on poverty and its under-lying causes.

—Take leadership in the prevention and control of delinquency and crime.

—Set an example in their own retirement policies and lead efforts to eliminate restrictions on earned income imposed on recipients of Old Age and Survivors' Insurance.

—Show renewed concern for the mental health of their parishioners, interpret mental health to the community and help in providing better mental health facilities.

The matter of Hungary's suffering in the present crisis, referred to again and again throughout the assembly, and accented by Dr. Elfan Rees of the World Council of Churches and by Victor Reuther, nationally known labor union leader, who told of American aid efforts that have been "too little and too late," led to direct action.

A message was sent to President Dwight D. Eisenhower signed by several hundred individuals attending the joint assembly, urging him to speed aid to refugees and expedite their transportation.

While a critical evaluation of the joint

(*Top*)—C. Arild Olsen, left, executive director of the Council's Division of Christian Life and Work, and Dr. Theodore A. Gill, managing editor of the *Christian Century*; (*next to top*)—Victor G. Reuther, left, assistant to the vice-president of the AFL-CIO, who chaired the discussion of automation; Rev. Cameron P. Hall, director of the Department of the Church and Economic Life; and Dr. Stanley U. North, secretary of the Division of Church Extension of the Congregational Christian Board of Missions; (*next to bottom*)—Joint Assembly of the Divisions of Christian Life and Work and of Home Missions; (*bottom*)—Mrs. Douglas Horton, chairman of the Division of Christian Life and Work, and Dr. John A. Mackay, of Princeton Theological Seminary.

assembly as a new experience in united planning will be undertaken by the two divisions, conference leaders were delighted with the results as reflected in the four long sessions held by 15 discussion groups.

Dr. Purd E. Deitz of St. Louis, chairman of the Division of Home Missions, who shared presiding honors at the plenary sessions with Mrs. Douglas Horton of Cambridge, Mass., chairman of the Division of Christian Life and Work, declared it imperative that the bold and far-reaching recommendations be gotten into the thinking of pastors, lay church members and the general public.

"If we could implement these recommendations," he said, "the church could step into a position of unquestioned leadership in American life. This conference demonstrated that things are happening to all Americans which the churches can no longer ignore."

Other churchmen and laymen agreed on the value of the trans-divisional assembly.

Dr. Roy G. Ross, council general secretary, praised the "new unity of Protestant denominations" in his opening address.

"Today we recognize," he said, "that not only do home missions, foreign missions, education and social welfare belong with evangelism within the church, but also that they are inextricably related. Our unity today is a far cry from the past century when each of our many functions operated in separate agencies without relationship to each other or to the church as a whole."

Many leaders felt it significant that new emphases were pointed up jointly on what the churches themselves can do in mid-century America to help a confused and ailing people and to improve an imperfect society.

For example, the criminal was highlighted as a human being who needs understanding treatment and help by the churches, which are often accused of remaining at dead center on this issue.

The absolute centrality of family life as the source of well-adjusted, happy persons was recognized again and again. At least four discussion groups — those on family life, security, crime and child welfare — noted that the loving, stable home was the place from which security of the individual and hence of society must issue.

There was a note of growing realism on the need for reaching people with the Christian gospel at the point where their sense of "lostness" and lack of direction have led them.

Along with this, went recognition that the church as a body which should be a true community in itself, has the resposibility to create community in the wider secular environment of which it is a part.

The assembly confronted head-on the massive problem of the use of billions of hours of new leisure which the American people now have and will increasingly have with the progress of automation.

As Dr. Theodore A. Gill of Chicago, managing editor of the *Christian Century* and highlighter of the discussion group recommendations, said, the delegates "poked into a whole new world where the machines will build machines to make just about everything men make now, and where men of limitless leisure will somewhere have to get money to buy the products of the machines which took away their work."

The sense of Christian vocation as important in the constructive use of these new hours of time was assessed, as well as the use and influence of mass media upon this problem.

The assembly called on the churches to exercise discriminating judgment in relation to mass communications programs, which they encourage their people to support.

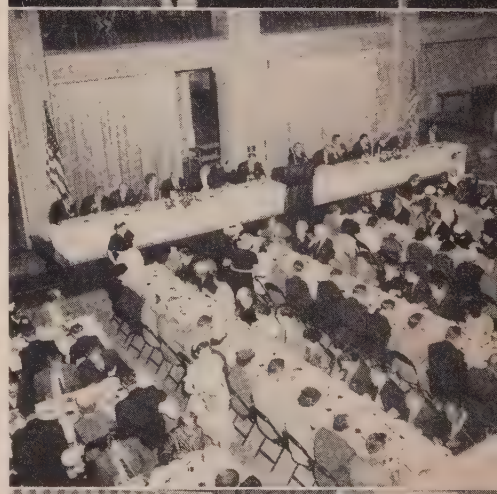
Flowing from all of this, the joint assembly noted the inescapable interaction between the church and American culture. It pointed out the responsibility of the church not to be molded by its culture, but rather, to help mold that culture.

On the question of poverty and abundance, a somewhat different mood was established than that at the National Council's Conference on The Church and Economic Life at Pittsburgh last Spring.

There was less uncritical self-adulation, in the view of some joint assembly leaders, and more sober realization that abundance raises ethical and moral questions in a society where one-fifth of the population still remains under-nourished, ill-housed and ill-clothed.

Questions were raised about the old-time virtues of thrift and respect for property and the tendency to measure the goodness of life by the index of prosperity.

In the end, all recommendations were referred back to the two divisions —



(*Top*)—Dr. Purd E. Deitz, chairman of the Council's Division of Home Missions, and Dr. Cleo Blackburn, director of Flanner House in Indianapolis; (*next to top*)—two speakers at the fellowship banquet, Dr. Elfan Rees, left, World Council of Churches; and Dr. Eugene Carson Blake, center, president of the National Council; with Mr. C. Dale Fiers, of Indianapolis, who was master of ceremonies; (*next to bottom*)—general view of the fellowship banquet given by the Church Federation of Greater Indianapolis, at which 700 persons were present; (*bottom*)—Dr. Henry Randolph, right, chairman of the Council's department of Town and Country Church, on the Harry Martin TV show.

Windows of the Mind

(*Continued from page 7*)

were African consultants from different tribes and six social development officers sent by the government. The program culminated in a two-week intensive Literacy Planning Conference with workshops on the various phases.

Governmental Cooperation —

The District Commissioner, Mr. Horace Mason, Senior Social Development Officer of Tanganyika, took a keen interest in the revising of the Swahili primer. The government is undertaking responsibility for the publication of this 45-page primer, together with the simple reading materials in Swahili. Swahili is the trade language of East Africa. The paramount chief and the sub-chiefs of the area also offered enthusiastic cooperation.

Grateful for the cooperation of the government, the missions are nevertheless convinced of the importance of literacy and Christian literature in their own task of evangelism. They are appointing full-time workers to this new and effective approach.

The new charts and primers, attractively illustrated, will help thousands of new readers take the first steps up "the ladder of literacy." Miss Marian Halvorson, literacy secretary for the Augustana Lutheran Mission, estimates that, when these are completed, two and a half million Africans, or nearly one-third of the population of Tanganyika, can be taught to read in their own tongue. Of her own experience in the Ilamba vernacular, she writes, "I was most encouraged, in checking the progress of one of our first pupils, to find that after seventeen lessons he had reached page 18 of the Ilamba primer, and is *reading ahead without hesitation.*"

New Books for New Literates —

What will the new reader have to read when he finishes his primers? Thanks to the work of the 1956 Literacy Training Team, he can look forward to these further reading adventures:

Reading for Joy Series (Second Readers)

Ilamba and Turu Legends—Familiar material to help the new literate gain confidence and skill: How Tanganyika gets its name, Why Africans are dark, The rainmaker, etc.

Folk Tales—Similar in purpose to the legends: The baboon and the hat, The princess and the frog, The sultan and the horse, etc.

Animal Tales—The lion and the hare, The horse and the antelope, Why hawks eat chickens, etc.

Song of Rejoicing—A story of a typical Ilamba Christian wedding, with the Christian and the traditional elements happily combined. It makes good use of old folk songs.

Village Improvement Series

Book One—The People Learn to Read. Chapters such as: Amana learns to read, Busara makes sore eyes well, Mpole learns to boil drinking water, Mpole protects her baby from flies.

Book Two—The People Learn New Ways. Msikivu makes compost, Matata learns the hard way, The better kitchen, Cooperation in brickmaking, etc.

Book Three—Toward the Future. Keeping the water clean, The sick cow, Busara wars against lice, Busara learns how to dry better hides, etc.

Book Four—In Unity There Is Strength. Amana gets malaria, War on mosquitoes, Msikivu learns how to save, A snake in his stomach (hookworm), The village meeting.

The Women's Readers: My Home and My Children

Book One—The Women Learn New Things. New ways of cooking, Esta learns to keep things clean, Nzala and her mother-in-law, The good wife, The bad child, etc.

Book Two—The Women Help Each Other. Wash day, The women sew, Ana's simple oven, Peanut soup for Msua's children, etc.

Book Three—Women Learn More About Child Care. A baby for Esta, Baby Pedro does not sleep, Taabu at the child-welfare center, Feeding the baby, etc.

Readers for Young People

Joseph and His City Adventures—A story about a boy who leaves the tribal home for the city, with his adventures there, pleasant and painful, and his eventual safe return.

Yona and Simba—A true story of the heroism of an East African lad who suffers a severe mauling in beating off a lion that attacked his younger brother.

The Good News Series

God Our Father—Based on the widely held idea of a creator deity, the new literate can most easily understand the new teaching through reading of a God who is not only a powerful Creator but also a loving Father.

Story of Jesus—The new literate now reads of Jesus, the Son of God, his birth, life and teachings, his death and resurrection.

Gospels and other New Testament literature is the third stage of the Good News series.

Literacy in Kenya —

The Literacy Training Team spent September in Kenya, where over a million and a half people speak Kikuyu. The Mau Mau revolt has resulted in a complete change of social structure and the sudden shifting of tribal people to new villages. This offers a unique opportunity and challenge for adult literacy work. Archdeacon Neville Langford-Smith, who has spent 23 years in East Africa, five of them among the Kikuyu people, fears that the present opportunity may soon pass and believes that it is of the utmost importance that it be seized at once.

As in Tanganyika, an intensive course was given on the importance of the teacher in a literacy campaign, methods of conducting it and of promoting attendance. A primer was prepared in Kikuyu. A teachers' manual for it was written in Kikuyu.

Plans for a full-fledged literacy campaign have been laid in Kenya by missionaries and African workers from the Church of Scotland, and Church Missionary Society (Anglican) and the Friends Service Council. The director will be assisted by an African supervisor in each of four different areas. These supervisors will give full time, under the direction of a missionary in the area. Social halls in the villages are available as teaching centers. A village in which the headman is a Christian has been selected for launching the program. "There is no doubt in my mind," says Archdeacon Langford-Smith, "that this literacy program is one of the most effective means of Christian rehabilitation of the Kikuyu people."

Literacy and Denominational Cooperation —

Cooperation between denominations as well as between missions and government assures success for an ongoing program. Christian work in East Africa may soon have the great strength which comes from a reading membership. A literate church in a literate community is a mighty work which God may do, through men's faith.

These experiences in Africa reinforce the Committee's experiences in the other 50 countries where it works.

The field of literacy and literature is preeminently one which no single denomination can cover adequately by itself. *Interdenominational cooperation* is not only an economy of resources. It avoids the divisive effect of independent, uncoordinated programs. It is a demonstration of the essential unity of spirit of the sending agencies. The Committee on World Literacy and Christian Literature is a functional arm of the Division of Foreign Missions of the National Council of Churches. Thirty-nine mission boards and church agencies are cooperating through the Committee, yet the hunger of men and women for books outruns its resources.

Port Said— Gateway or Curtain?

Mr. Ahmed Fahim (right) of the Egyptian Ministry of Social Affairs, and Dr. Raymond McLain, left, president of the American University at Cairo and formerly executive director of the National Council's Commission on Christian Higher Education, welcome Russell Stevenson on his arrival at Cairo, as they plan for Egyptian refugee relief.

By RUSSELL STEVENSON

THE sudden series of events that occurred in Egypt the first week of November can only be regarded as tragic. This was no single tragedy but one compounded many times over, bringing sad and serious consequences to France and Great Britain, to Egypt, and other parts of the world. To visit Egypt and Port Said as recently as mid-December was to see at first hand the ill effects of war and to realize that the resort to force did little except to harvest a whole new set of problems. Amid the confusion and the crisis that continues still there are, however, certain things that are abundantly clear.

It is clear that a grave injustice was done to the Egyptian people. There has swept over the whole of the Nile Valley a bewildering sense of shock and hurt that Egypt should have been invaded. It is equally clear that France and England, once powers to reckon with, have seriously compromised their influence in Egypt and the Middle East. Further, the ends they pursued have all been thwarted. The Suez Canal through which ships were passing freely is now blocked. In driving along the Canal road north of Ismailia I counted seventeen ships from almost as many nations lying idly at anchor. The oil on which Europe depends and to which she sought freer access is cut off. And Col. Gamal Abd al Nasser, far from being unseated, appears to wield greater influence than ever. It is also clear that by this action against Egypt the voice of the West was partially silenced at precisely the moment when we sought to speak out against Russian aggression in Eastern Europe and when Russian colonial policy was most vulnerable.

Looking at the situation in terms of individual welfare, the most immediate tragedy and the point at which there can be no ambiguity relates to the destruction and the loss of life in Port Said and in Sinai. Here is a story that is yet to be told. I visited Port Said on December 13. It was not pleasant to view the effects of three days of steady bombing and tank warfare. The destruction is restricted mainly to the western section of the city where most of the Egyptian population lived. There is one area comprising six or seven acres that was razed to the ground, an expanse of charred ruin and rubble. A much larger area of approximately three square miles is in almost complete ruin. Substantial multi-storied buildings were demolished, walls caved in, interiors gutted, rubble piled shoulder high. A conservative estimate, agreed upon by neutral observers within the city, is that two thousand persons were killed and four thousand dwelling units rendered uninhabitable. There was other destruction and loss of life in Alexandria, Cairo, and at points as far south as Luxor. In addition to the damage inflicted within Port Said, many people were drowned when in their panic they sought to flee by way of Lake Manzala and overcrowded the small fishing boats. Many, however, did escape. They number some 120,000. They include the residents of Port Said, the inhabitants of nearby villages, and seven thousand who at last count had escaped from Sinai. This existence of a new bloc of refugees is another part of the tragedy. It is a fact all too clear when one has visited the schools and social service centers in the towns of the Delta where many now find temporary shelter. In one social service center in Nikita one hundred and fifty-two refugees are crowded into ten rooms. The government through its Ministry of Social Affairs has provided them with rude cots and bedding, gives them ten piasters a day for food, and provides a modest medical service. Neighboring villagers have contributed honey and eggs. And valuable assistance is being provided by the Egyptian Red Crescent and through the combined efforts of mission and church groups and other voluntary agencies.

This is perhaps enough to indicate that Egypt has been hurt. The massive military effort launched on October 29 was a violation not only of the United Nations Charter but of the moral code which the nations of the West claim to honor. Yet, there has come of the events in Port Said and Sinai an element of hope, an opportunity that is of special meaning for us in America. It is an opportunity that may make of Port Said a gateway rather than another iron curtain.

I write now of three things, all of which bear on the present crisis in Egypt and all of which relate to us as Americans. There was, first, the firm and

(*Continued on page* 21)

Rev. A. Russell Stevenson, director of the CWS program in Asia and other non-European areas, served for five years as a missionary of the United Presbyterian Church in Egypt.

New Directions for Foreign Missions

By WENDELL KELLOGG

WITH the future of missionaries uncertain in many quarters of the world, the annual meeting of the Division of Foreign Missions of the National Council of Churches at Buck Hill Falls, Pa., Nov. 26-30, took on added significance.

Development of aid to the "younger churches," overseas churches established through Western missionary activity, and development of closer relationship between church organizations, held the spotlight of the discussion for 300 foreign missions leaders of 45 denominations.

With full realization of current difficultiees facing Christian programs in their missionary endeavors around the world—rise of nationalistic activities and resurgence of the Eastern religions—the Assembly adopted a series of resolutions on "new directions" for foreign missions program. In the resolutions, the Assembly recommended to Division committees and cooperating denominations that "by both separate and collective means, concerted efforts" be made to achieve (1) closer relationships between "Church and Mission" and denominational and ecumenical bodies; (2) more comprehensive and specialized training for missionaries and "all workers in the life of the church"; (more adequate "stewardship of time, talent, and treasure" on the part of Christians everywhere;) and (4) "the widest possible perspective upon the total situation of the church today in planning and carrying out the proclamation of its message to all mankind."

In an opening address, Dr. Roy G. Ross, National Council general secretary, urged the adaptation of foreign missions programs to the world's changing social, political and religious climates. He recommended "(1) a world organization with East and West churches as equal partners; (2) interchurch aid administered by local agencies of the churches; (3) a large body of experience represented in world-wide church policy and planning activities."

Rev. Philip Potter, youth secretary in North America of the World Council of Churches, challenged churches to concentrate efforts on winning the allegiance of the youth of the world's newly free nations. Rising nationalism and a corresponding strengthening of ancient religions in these countries, once considered a traditional mission area of U. S. churches, make integration of young people into the life and leadership of the church imperative, he declared.

Dr. Leslie E. Cooke, Geneva, Switzerland, associate general secretary of the World Council and director of its Interchurch Aid and Service to Refugees, declared that changing conditions in traditional missionary areas do not mean an end to missions, but rather "a new consciousness in all the churches of the world that the task of evangelization is their task."

The new independence of overseas churches, established through western missionary activities, does not mean that they no longer need our help, Dr. Cooke told his audience, "but it does require the development of new patterns of assistance."

American foreign missions endeavors in Africa are lagging behind social and economic developments, Rev. George W. Carpenter, retiring executive secretary of the Division's African Committee, declared in a report. "Churches and missions for the most part are carrying on the traditions of the past generations, emphasizing rural society," he said, "while the critical social and moral pressures are found in the cities as migrant workers flock to the cities and industrial areas." He said the Christian church in Africa is "fragmented, not only by sectarian division but also by racial barriers, and white churches are apt to feel no concern toward African congregations in the same community.

"Wages, housing, health and welfare

At Buck Hill Falls—Dr. Henry P. Van Dusen, left, president of Union Theological Seminary, New York, discusses cooperation of world church organizations with Dr. Leslie E. Cooke, associate general secretary of the World Council of Churches. In the right-hand picture, left to right are: Dr. Raymond A. Dudley, Congregational Christian Board of Commissioners for Foreign Missions, program chairman for the Assembly; Dr. Eugene L. Smith, World Missions executive of The Methodist Church and divisional vice-president of the National Council; Miss Hazel F. Shank, chairman of the Division and an American Baptist foreign missions secretary; and Dr. Roy G. Ross, general secretary of the National Council of Churches.

Rev. Albert D. Manuel of South India, left, leads a morning worship service at the Buck Hill Falls Assembly, while Dr. Paul De Devanandan, right, of India, visiting professor at Union Theological Seminary, New York, prepares to deliver his address. The right-hand picture shows Dr. Paul Lindholm, left, missionary of the Presbyterian Church in the U.S.A. to the Philippines, chatting with Rev. and Mrs. Jacob S. Quiambao of the Philippine Federation of Churches, who are now studying in this country.

are regarded by many as outside the church's concern," he reported. He attributed the difficulties partially to "differences in language (which have) limited the cooperation of the churches and minimized their influence in achieving equality in race relations." Also a factor, he said, is the fact that large areas of the Continent "remain under the domination of European powers which believe the territories are not ready to become autonomous. Under this situation," he emphasized, "there is no opportunity for the development of nationhoods based on the cultural heritage of African peoples."

"Buddhism is on the march and is competing with Christianity for the minds and hearts of men throughout Asia," said Dr. Harold A. Bosley, Evanston, Ill., Methodist pastor, recently returned from a six-weeks visit to Japan. He decried Buddhism as "the most formidable opposition" facing Christianity today in that part of the world and urged U. S. leaders to rethink their policies and convictions as "the best guarantee of the continued relevance of the Christian Gospel."

Dr. Donald McGavron, Indianapolis, Disciples of Christ missionary, called for an expansion of missionary work to meet the needs of "millions of people who are ripe for the message of Christianity." Urging immediate action, he said the opportunity is greater now than it was half a century ago but "this may not be true later when peoples have settled on one ism or another."

Dr. Paul Devanandan, of Bangalore, India, visiting professor at Union Theological Seminary, New York, urged the churches to train men and women who can "step out of the traditional theological thinking of their own cultures . . . and venture into the strangely new worlds of thought and experience" of other religions and cultures.

"Only as they are involved in these currents and cross currents of contemporary life," he said "can they effectively fulfill their mission."

The church is becoming more and more part and parcel of African life, declared Ndabangini Sithole, Andover-Newton Theological Seminary student from Nigeria. "Although the African people were opposed to the Church because it was a new institution, and even though white people themselves did not like it because it made the Africans more difficult to exploit, the Church has made tremendous strides on the African continent in a comparatively short time," he said in pointing out that there are now 21,000,000 Christians, or ten per cent of the population—compared with two per cent Christian population in India.

A missionary to the Philippines, Dr. Paul Lindholm, Presbyterian U.S.A., called for greatly increased support of theological seminaries in Asia and the Far East, where "vast areas are suffering both from inadequate numbers of native pastors and from inadequate training provided for them."

A $10,000 grant from Lilly Endowment, Inc., Indianapolis, will initiate a previously non-existant rural reconstruction missionary training program, it was announced by Dr. Ira W. Moomaw, executive secretary of Agricultural Missions, Inc., an affiliate of the National Council, representing the worldwide agricultural mission work of 32 Protestant denominations. The new program will provide missionary instruction in health, agricultural improvement, youth work, and the teaching of reading and writing, he said in noting that "there are less than 200 people trained in this work today, compared with 2,000 needed."

The missionary enterprise is damaged because too many American pastors "expurgate the Gospel" and feed their congregations on "half-truths," asserted Dr. Eugene L. Smith, executive board chairman of the Foreign Missions Division. He declared that preachers typically "cut the Gospel down to a size that fits easily into our culture." He spoke of "disturbing elements in the Gospel" as often having been seized upon by groups who distort the ideas until "they become actually a heresy."

"Snatched Back to Safety"

(*Continued from page* 5)

Chwastov kept the little girl in hiding.

At this point Church World Service took dramatic action. Its officials had been in constant touch with Chwastov. Although counseling him that he was free to go or to stay in this country, they had assured him of help with his difficulties of employment, health, and care of Tanya, should he decide to remain in America.

With his departure, Dr. Wilson, who had made repeated but fruitless appeals to high government officials in Washington to intervene, obtained a writ of detention to hold Tanya in England until her custody could be rightfully determined.

In the meantime, Mr. Elliott told the U. S. Senate Internal Security subcommittee, investigating the Chwastov redefection case, that for the first time to his knowledge the Soviet campaign to lure defectors back to Russia had extended to the second generation—to the child Tanya, born in this country and thus an American citizen.

The Chwastov case is only one, but the most dramatic, in a series of similar incidents of Soviet terror against refugees in this country, CWS officials say.

The CHURCHES WORKING TOGETHER

TELEVISION EXPERIMENT

"Let's Find Out" is the title of a new television series beginning on January 5 and running through March 30. Intended primarily for children between six and 12, it is part of a nation-wide experiment being carried out in the area of religious television programs for children by the National Council of Churches. The script for the 13 programs is written by the National Council and produced with local participants in several areas: Hartford, Conn.; California; Chicago, and Lincoln, Neb. Film recordings of the program will be made and evaluated by the National Council. In this way the best local variations in production will be combined into a nationwide production to be undertaken later by the Council.

Producer for the Connecticut program is Rev. George Conklin of the staff of the Greater Hartford Council of Churches.

N. Y. LEGISLATIVE SEMINAR

The tenth annual legislative seminar of the New York State Council of Churches will be held January 28 and 29, just preceding the annual meeting of the state council. It will include capital tours and a conference with Governor Harriman. Sessions of the Legislature will be visited in the evening and a coffee hour and discussion will follow. Trips are also planned to the department of education, the court of appeals and the new quarters of the department of health.

On the second day, the seminar will divide into three groups with leaders and resource people, on the following topics: the family and the courts, facing some diseases in our society, and integration where we live.

The speaker at the 8th annual legislative dinner will be Dr. Roswell P. Barnes, associate general secretary of the National Council.

OREGON EVANGELISTIC INSTITUTES

From November 25 to December 4, the Oregon Council of Churches cooperated with the Disciples churches of the State in a series of evangelistic institutes for ministers and lay people in ten towns in Oregon, with Dr. Jesse M. Bader as speaker. Dr. Bader was formerly director of evangelism for the Federal Council and the National Council of Churches.

Church membership in Oregon is the lowest in the U. S. Questions considered included: Is there a committee on evangelism in the church? Is the committee active? Is there a program to train lay people in the art of personal evangelism? What is being done about visitation and friendship evangelism?

Mark A. Talney, executive director of the Oregon Council of Churches, reports that the institutes not only aroused greater concern for evangelism but also created considerable goodwill for the Oregon council.

NATIONAL PARKS MINISTRY

The Northern California-Western Nevada Council of Churches, which joins with the National Council of Churches in sponsoring a ministry in Sequoia and King's Canyon National Parks, reports a successful year. More than 20,000 people attended the various services, with offerings in excess of $3,500. Forty guest ministers participated, representing 13 denominations, with a YMCA secretary, a Navy chaplain, a college chaplain and four church council executives.

There were ten college and seminary students who served as student preachers, Sunday school leaders and teachers, bulletin editors, song-leaders, motion picture projectionists and recreation leaders.

At Giant Forest five services were held each Sunday by the Church of the Sequoias, with a choir of 35 voices under direction of the ranger.

SUPPORT HOUSING LEGISLATION

The Department of Christian Social Relations of the Protestant Council of New York, of which Orrin G. Judd is chairman, has announced its wholehearted support of proposed legislation in the interest of non-segregated housing.

The bill, which is to be introduced after the Legislature convenes on January 9, provides that the present law banning discrimination in new publicly assisted housing shall be made to apply to all publicly assisted housing regardless of the date of construction and will also prohibit discrimination in the renting and sale of most private housing.

In addition to the committees of the borough divisions of the Protestant Council, the following denominational bodies have expressed approval and support: Presbytery of Brooklyn-Nassau, New York East Conference of The Methodist Church, Social Action Committee of the New York City Congregational Church Association and Lutheran Welfare Council.

FAIR EMPLOYMENT PRACTICES

The Department of Christian Life and Work of the Pasadena Council of Churches has held consultations with Pasadena city officials which resulted in the acceptance by the City Manager and the City Directors of the following declaration relative to the city's employment policies:

"We mutually understand that the declared policy of employment within the city offices and departments shall be on the basis of qualifications and merit in which no person shall be discriminated against because of color, racial origin or religious creed."

PLAN EXPANSION PROGRAM

The Metropolitan Church Federation of St. Louis has launched a $125,000 expansion program. The expansion plans include the employment of a full-time trained staff member to aid denominations in planning new churches, a program of evangelism through television, radio, press, and public relations, and a new program to strengthen Christian family life.

Dr. O. Walter Wagner, executive director of the federation, says he expects that a total of 110 new Protestant churches will be built in the St. Louis area during the next ten years. This estimate is based on reports from various denominations.

COUNCIL BRIEFS

The United Christian Youth Department of the Denver Area Council of Churches invited the Jewish Youth Council to be their guests on December 18 and explain the Hannukkah Festival and teach some of the Hannukkah songs and games. A Negro youth choir taught the group two Negro Christmas carols and a Spanish choir taught two Spanish Christmas carols. . . . The Council of Churches of Tioga County, N. Y., with a total population of only 30,000—reports 1,575 children sharing in the weekday religious education program through 81 classes each week in 17 communities, with 18 teachers serving on a professional basis, and vacation church schools attended by 705 children and served by 148 teachers and helpers. The financial support for the work came from 1,275 people.

Outlook

A Racially Inclusive Fellowship

"THE TASK of conquering segregation is an inescapable *must* confronting the Christian churches. Much progress has been made toward the goal of a non-segregated society, but we are still far from the promised land," states Dr. Martin Luther King of Montgomery, Alabama, in the Annual Message for Race Relations Sunday.*

Among the many areas of community life in which progress is being made toward the promised land but in which much still remains to be done, are the local churches. The movement that is shaping up as a reality among churches across the nation is expressing itself in two broad categories of activity.

The first is illustrated by the increasing number of churches that have faced the opportunity to become a racially inclusive fellowship and have begun to practice their basic belief in brotherhood. More congregations are becoming racially inclusive for the first time. Pulpit placement patterns have begun to change. An increasing number of both white and Negro ministers are serving either racially mixed congregations or congregations of a differing racial group.

The second aspect of this movement is the effort to achieve and publicize a concerted Christian witness for a non-segregated fellowship among the local churches in a given community or area. While this matter of "Witness to a racially inclusive Fellowship" is usually considered an essential part of the Christian Gospel, *the process of achieving this commitment or witness is like removing the bushel from over the candle.* The "bushel" of the social heritage of discrimination and segregation will continue to remain over the "candle of brotherhood" until Christians see their responsibility to remove it.

There is evidence that Christians not only see their responsibility but in numerous areas across the nation are seeking actively to do something about it.

Approximately 65 councils of churches or local denominational groups have indicated to the National Council's Department of Racial and Cultural Relations a strong interest in planning for local workshops with specific goals. These goals include the achievement of a Christian witness among the local churches in their communities. In consultation with the department, several local workshops have been convened during 1956 and reports of good follow-up activity continue to come in. More are planned for 1957. Space does not permit reporting on each of these workshops but for the moment let us look at the one recently convened under the auspices of the commission on public affairs of the Church Federation of Los Angeles. The theme was "Contemporary Inter-Group Crisis—What Is the Churches' Unique Witness?"

The limited but pertinent concern of this workshop is indicated in this statement by Dr. Forrest C. Weir, executive director of the federation:

"Our workshop . . . raises for genuine inquiry the question as to how far the church itself has gone or to what extent it is attempting to manifest a non-segregated Christian fellowship. . . . The direct question we put to ourselves is not What is our role as churches in achieving community integration? but rather What ought we to do about churches that are constituted of one race exclusively. This is a matter of person-to-person or Christian-to-Christian relationships. Are we seeking integration? Do those who believe segregation to be wrong in society really want integration in our churches? If they do not, are factors of race the real reason or is racial difference merely the excuse or frame of reference for the expression of non-racial factors? *We believe this question is important for all our churches from the inner city to the outer suburbs, and not merely a matter of immediate strategic adjustment for those in changing neighborhoods.*" (Italics added)

All Christian churches face this moment in history which demands that each church play its appropriate role in the task. For some, that role may be immediate adjustment in order to minister fully to all who wish to avail themselves of the Christian fellowship. For others, a decided majority, the much-needed role is that of joining with their neighboring churches in a concerted Christian witness to a fellowship without racial discrimination. Both of these roles are essentially "a witness." But both are needed if each local church is to carry its share of the movement toward Christian brotherhood in the churches.

Research data as well as history indicate that no major alterations in patterns of church attendance or membership can be expected, even if every single Christian church in a city should announce its fellowship open to all without regard to race. Neither the willingness to accept nor a social climate of acceptance will, by itself, produce immediate change.

Nevertheless, the creation of such a climate of acceptance would immeasurably change regard for the churches in the minds of members of minority groups and observers outside the churches at home and abroad, and Christians would gain a new self-respect.

The Public School and Religion

HOW shall public schools deal with religion? Some of us believe that if religion matters at all, it matters seven days of the week. If religion is relevant at all, it is relevant to the whole of life. Those of us who believe that, and who have committed our children to the public schools, believe that everything that happens to, and in, the public schools matters to those of us charged with responsibilities of leadership in religion.

It is significant, therefore, that the National Council's Commission on General Christian Education has requested the constituent denominations and councils

* The text of the Message is printed on page 21.

to study and evaluate the report of the Conference on Religion and Public Education held last year in St. Louis. With the benefit of advices to come from such sources, the Committee on Religion and Public Education will attempt to draw up a statement representing areas of agreement and disagreement, which will be offered for consideration through the usual legislative channels of the National Council.

Statements on many controversial aspects of the question are already available from other faith groups. On more than one occasion, public school spokesmen have expressed a desire to have for comparison statements representative of the constituency of the National Council of Churches.

More than 100 questions relative to the concerns of religion and public education are listed in the report of the St. Louis meeting. If you have a fact or an opinion on one or more questions which you would like to have considered by the Committee on Religion and Public Education, Dr. R. L. Hunt, secretary of the committee, will be glad to hear from you. Or if you would like to share in the discussions from which a consensus may emerge, you may wish to draw around you a study group representative of both church and public school leadership, to review and evaluate the report. The committee will appreciate having a copy of the conclusions of any such study groups.

Both the churches and the public schools will profit from clear definition of the role of the public schools in the religious development of children.

Consider Your Call

With more than 40,000 different job titles in existence, as reported by the U. S. Office of Education, youth today is confronted with an almost impossible task in choosing a vocation. The complexity of society, as shown by such figures, is said to be a key factor in early vocational decisions by teenagers. A recent study indicated that among teenagers today the process of vocational choice is two years advanced over that of the same age group ten years ago.

Guidance for vocational choice will be received by thousands of Protestant youth during National Youth Week observances across the nation January 27-February 3. This observance, sponsored annually by the United Christian Youth Movement, will focus attention on the theme, "Consider Your Call."

The observance aims to help young people gain an understanding of Christian vocation exemplified in all walks of life as well as confronting them with more than 50 kinds of church vocations.

With governments and business, as well as education and the church, giving much early attention to youth, young people in turn are giving earlier attention to desires and responsibilities in life. Youth Week creates for them a special opportunity to explore Christian concepts relating to various phases of life. Choice of vocation and decisions regarding patterns of living have been too much a matter of chance. Deliberate study and choices are needed. Large numbers of people are dissatisfied with the job in which they find themselves, and studies have shown that only one in five tries to do something about it. The rest seem to take what comes along.

Gladden Schrock, chairman of the UCYM Commission on Christian Witness, in distinguishing between church vocations and Christian vocations, said, "Every job in which a man can contribute something to the world in the spirit of Christ is a Christian vocation."

Youth Week should be an occasion for increased concern about youth on the part of the whole church, not only for youth work in general, but for more effective Christian guidance to young people as they make lifetime decisions. Youth should be integrated into the total life of the church. The growing concern for this, not only in America but in many other countries, is pointed up by discussions of the youth department of the World Council of Churches.

A Decisive Blow for Freedom

The victory of the American churches, working together through Church World Service, in winning custody of little Tanya Chwastov for her mother and in preventing her father from taking her to the Soviet Union, is of crucial importance to every Iron Curtain refugee in America today. It also concerns every American.

The British High Court of Justice pointed out in its ruling that the crux of the trial was to decide the future of Tanya's life. Was she to be reared as an American citizen or as a Russian? In forming a favorable opinion of the mother, and awarding her the child, Mr. Justice Wynn Parry expressed happiness that he was sending Tanya to a country where the American judicial system would guarantee her protection, should this ever be needed.

The facts of the case, told in an article in this issue, show that American Protestantism was brought face-to-face with the results of the Russian "Come Home" campaign, extended for the first time to a Russian citizen's child born in this country.

To church leaders, also, came recognition of the fact that the American government needs better ways to protect all those living here. Washington's inability to intervene officially, once Tanya had left these shores, seems to call for some changes in the legal machinery.

"The outcome of the Tanya case," said Dr. R. Norris Wilson, CWS executive director, "shows the churches' persistent concern for the security and welfare of the refugees whom they have helped to settle in the United States."

The injunction of Christ, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," is a fitting reminder that the Christian faith emphasizes the dignity and worth of the individual.

The church has struck a decisive blow for freedom—the freedom of each individual to live, worship and work as he chooses.

Los Angeles Welcomes the Board

COUNCIL'S FIRST POLICY MEETING ON WEST COAST

By FLETCHER COATES

THE where of the latest quarterly business meeting of the National Council's General Board, held in Los Angeles, December 4-5, was almost as important as the what of it.

For the first time in the National Council's crowded six years, the policy-makers convened west of the Rockies—in the sprawling, sun-kist center of explosively expanding Southern California.

Interested Los Angelenos—and there were many who were very much interested—told the visitors, half-facetiously, "It was about time."

But despite the semi-exotic appeals of one of America's most distracting settings, the General Board members quickly got down to the somber business of examining and acting on the current global political crisis.

About 150 voting representatives of the Council's constituents, meeting in Los Angeles' Statler Hotel, heard groups of church specialists report on Hungary and the Middle East, on the plight of refugees in and from these areas, on the crisis and world missions, on what the churches together have done to alleviate suffering and work to bring peace with justice out of the turbulence itself.

Then, with the help of this authoritative briefing, the Board acted with:

1. A call to liberalize U. S. immigration restrictions so as to permit this nation to accept its "fair share" of political refugees.
2. A message to President Eisenhower commending the Administration's decision to act in the crisis through the United Nations.
3. Announcement of a two-million-dollar emergency relief appeal, through cooperating Protestant and Eastern Orthodox Churches, for refugee aid.
4. Messages of Christian solidarity and support, in the light of global political emergencies, addressed to the British Council of Churches, the Protestant Federation of France, and the Near East Christian Council.

Ranging over a variety of church-related interests, the Board learned of improved relations between the nation's Protestant community and the motion picture industry; of the country's historic "neglect" of its Chinese Christians; of the need for a greatly strengthened Christian ministry in Alaska.

In two crowded days Board members learned also of the Council's own program in the report of General Secretary Roy G. Ross; and of the Council's "variety" of contacts with government, as related by Associate General Secretary Roswell P. Barnes; and approved an operations budget for 1957 of $13,290,000—half of which will be earmarked for relief, rehabilitation and world missions.

Turning their attention to church cooperation in booming Southern California, the Board members were told that a crazy-quilt of new communities in the area has caused a host of critical problems for the churches. "It is so easy to found new churches, to rush in and make sure that every brand of Protestantism is represented," said Dr. Harold G. Jones, president of the Southern California church council. But this unplanned approach can lead to disaster for the future, he continued. The way out is comity, he said, and beyond that cooperative thinking and planning among all churches concerned. Sharing the platform with Dr. Jones was Dr. Forrest C. Weir, executive secretary of the Los Angeles Church Federation, who made it clear that the city's mushrooming growth is taxing its churches to the limit, but that the federation is easing their task through a score and more of program services.

Participation by Californians in the Board's deliberations — some 40 West Coast proxies sat in for Easterners unable to attend—was well balanced by the attendance of the Eastern visitors at a big civic luncheon sponsored by the Los Angeles church federation, numerous guest preaching assignments and tours arranged through the kindness of the Board's local hosts.

At the civic luncheon the Council's president, Dr. Eugene Carson Blake, told 500 local and national church leaders that Protestantism can no longer afford the luxury of divisiveness.

"For a generation or more," he said, "the divided denominationalism of Protestantism has rendered its total moral —and dare I say, political—influence of much less consequence than that of the Roman Catholic Church."

He asserted that the progress made in the acceptance and understanding of both the National Council and the World Council of Churches "as new, important and creative elements in the revitalization of Protestant and Orthodox Christianity is tremendous." However, he cautioned, because the councils carry out their tasks in an openly democratic manner, this often leads to controversy and even, among some individuals, offense.

He proposed that "as Christian church members we need to think of councils and federations of churches as necessary and valuable extensions of our own churches.

"Then when we criticize them, it will be in terms of self-criticism rather than attack, which can lead to destruction," he said.

With President Blake presiding, the Board tackled the refugee problem by first endorsing emergency aid appeals totalling $2,000,000 that are now being made by more than a score of Protesant denominations and by Church World Service, the Council's global relief arm. The resolution, presented by Dr. Eugene Smith, the Council's vice-president for foreign missions and general secretary of the Methodist Division of World Missions, expressed the hope that "this concerted action will receive attention and generous support" from members of denominations and other people of good will.

In a parallel action, the policy-makers called for "an improved non-discriminatory immigration and naturalization policy which will enable our country to accept its fair share of persons from all parts of the world who are in need of a new homeland and qualify for admission. . . ." The resolution cited "other present refugee problems" in addition to the Hungarian emergency, and it forecast the "possibility that still other emergencies may arise in days to come."

While commending the Federal Administration for setting up provisional aids for refugees, the Board added: "We hold that prompt, adequate legislation for refugees would permit the performance of a Christian service; that it would be in the national interest; and that it would be an important contribution to better international relations." This resolution was offered by former Governor Prentice Cooper of Tennessee, Board member and Lutheran layman.

In its message to President Eisenhower, the Board reaffirmed policies of a previous communication, sent to the President by Dr. Blake on November 15. Both communications strongly supported the President's announced policy of acting through the United Nations in

the current world crises, and urged "vigorous concerted efforts" by the U. S. and other countries in the U.N. to work for just and durable long-range settlements.

The Board reminded Mr. Eisenhower that "the churches have steadfastly supported and sought to strengthen the United Nations. They have also urged our government to make fuller use of the facilities and potentialities of the United Nations. We now welcome the increasing appreciation of the United Nations in our country and abroad for its effective use of moral power as an operating force in a world where war has become an anachronism."

America's own major problem of the hour—segregation—received Board action with adoption of a resolution calling on the National Council's president to express to "the Christian people of Montgomery, Alabama" the Council's appreciation of "their influence of Christian discipline which has significantly mitigated tension in the situation arising from the problem of segregation in public transportation." The message will be sent to Rev. Martin Luther King, Jr., leader of the successful boycott of segregated buses in the Southern city.

The Board's West Coast visit enabled members to get a close-up view of the motion picture industry and to weigh where the churches stand in relation to it. Geoffrey Shurlock, industry code administrator, addressed the full Board with the confident statement that Protestants need no longer feel like step-children on Hollywood's doorstep. He acknowledged that the nation's majority religious group was at one time neglected by Hollywood's producers. The turning point came, he said, with "A Man Called Peter," film version of the life of Chaplain Peter Marshall of the U. S. Senate. A great box office success of 1955, the picture has been followed this year by numerous others of similar character. The result: relations between the movie industry and Protestants have never been better than now, he said.

Methodist Bishop Gerald Kennedy, of the Los Angeles Area, said in introducing Mr. Shurlock that the purpose of the West Coast office of the Council's Broadcasting and Film Commission is not censorship, "for this is contrary to the Protestant spirit." Rather, he said, the office is there to be of service to the industry in helping to interpret religious ideas and church life.

Heading a panel presentation on Chinese-American Christians and their churches, Rev. Joseph W. Merchant, the Council's director of urban church work, reported that a mere six per cent of the nation's 125,000 Chinese-Americans belong to Chinese Christian churches. He said a Council study recently showed an urgent need for a program of stepped-up evangelism by the denominations to bring Chinese into closer Christian fellowship. There are now 62 Chinese churches in the United States—43 denominational, five interdenominational, and 14 independent. About half of these churches are located on the West Coast. Total membership is about 7,500.

Rev. J. Earl Jackman, director of Alaskan work for the Presbyterian Church in the U.S.A., reminded the Board that the churches have a responsibility to build a Christian economy and civilization in Alaska. He also called for an adequate ministry for all of the "disparate" groups of the Territory's "mushrooming" population, which has increased by 75,000 in the last six years.

In one of its closing acts, the Board formally commissioned Dr. Blake as spiritual ambassador of the constituent denominations with their 144,000 local churches on a Christmas visit to the men and chaplains of the U. S. Alaskan Command. Traveling all the way by plane, Dr. Blake was scheduled to spend two weeks, December 14-28, in the northland area, conveying seasonal greetings from home, preaching in ice-bound chapels, and extending fellowship to the chaplains who serve year-round. On his annual pilgrimage last year, the Council president visited Newfoundland and Greenland.

The General Board's next scheduled meeting will be held February 27-28, 1957, at Williamsburg, Va.

Ten Topsy-Turvy Days

On Monday, Oct. 29, Alice Goddard, children's work secretary for the National Council of Churches, was at Stony Point, N. Y. at a conference. She was due back in New York on Wednesday and was to fly to Europe on Thursday to start a round-the-world trip and a two-month Sunday school curriculum job in the Bible Lands and Egypt.

Instead, she took off on Wednesday, Nov. 7, for Trinidad and the start of a six-months' tour of South American churches on behalf of the Council's department of American Communities Overseas, combined with her sabbatical leave from the Division of Christian Education.

What happened between those dates could only be classed as nightmare, first-class. As the Near East situation developed and worsened, first on Monday came doubt on her part, then a series of phone calls between Stony Point and the World Council of Christian Education and the National Council's Foreign Missions Division. On Tuesday the trip was cancelled.

By Wednesday night she was in New York to begin trying to arrange a new schedule. South America offered the best opportunity, with several projects there awaiting someone to do them. She phoned and called on travel agencies, took an option on freighter passage to Rio de Janeiro, worked on details with American Communities Overseas, checked with embassies, explored other travel and project possibilities.

Headed for cold weather in the Near East, for months she had carefully planned and prepared her wardrobe. Now suddenly she had to unpack completely, return items to stores, get others. In South America mid-summer is coming up.

Health regulation-wise, she was already full of the best shots that modern medicine could contrive.

By the following Tuesday she had a list of 13 South American churches where a Christian education consultant would be welcome. A two-week project in March had been scheduled in Lago Colony, Aruba, Netherlands West Indies, where, working with women, young adults, and other church leaders, she would be a one-woman convention at Lago Community Church. And she had her plane ticket to Trinidad.

"I've got permission to go there," she exclaimed, "and I'll get my other needed visas and make other arrangements as I go. I haven't time to wait in New York and make plans."

With two suitcases and two cameras she left Idlewild Airport the next day. When her office heard from her a few days later, she was on a jungle boat in Surinam. Her next stop? Nobody, including Mrs. Goddard, quite knew.

In the Land of Hiawatha

(*Continued from page 9*)

A teen-aged school girl, Margaret left her reservation home last June and took a summer job in Minneapolis. All went well until a relative needed financial help. This Margaret gave ungrudgingly, with the result that September found her with no funds to go back home to school. She turned to Mr. and Mrs. Clark. They kept her overnight in their home, lent her some money, and the next noon put her on the bus. In a few days this letter arrived:

> "I got home all right. I got off the bus at 6:20 and called the Trading Post and they sent for my mother. She came after me. I'm enclosing 6.50 for the money you loaned me. Also 3.50 to use for the church work you do. Thanks for everything you've done for me and all the other families and may God Bless you both."

Port Said —

(*Continued from page* 13)

laudable stand taken by our President when he and his advisors condemned the military action and moved within the United Nations to press for an early cease fire. This stand on principle has been widely heralded in Egypt and elsewhere. Doors long closed to America in the Middle East have swung wide. At one refugee center in Mansura, a young man asked me if I had heard Eisenhower's address in Philadelphia where the President spoke of "one moral law for the strong nations as well as the weak." And when I stopped our car in a damaged area of Port Said to take a few pictures, a number of women and children flocked around. When they saw the American flags pasted prominently on the windshield their faces broke into smiles and their welcome was unrestrained. America is riding on the crest of a wave of popularity in Egypt such as we have not known for ten years.

Second, our nation must not waver in the stand that it has taken since the outbreak of hostilities, a stand later reinforced in the counsels of the United Nations. Alongside this must come the realization that now is the psychological moment to reach out and help Egypt in her distress. Delicate political issues wait for resolution. But beyond these there is in Egypt today stark human need among the refugees and victims of war. The Egyptian government is working out plans for their relief and resettlement. Not least important will be the rebuilding of the destroyed quarters in Port Said, a job that will take from six months to a year. In this interim period there will be men, women, and children in urgent need of shelter, food, clothing, and care. There has been no official request for assistance but help offered in the right spirit will be accepted. It is a help which our government can facilitate in a score of ways. It is a help that can reinforce our diplomatic victory if we offer it without delay.

Third, there is much that individual Americans must do, especially American Christians. Now, as never before, we must seek to witness to a Muslim people of the love of Christ. Voluntary war relief councils have been formed both in New York and in Cairo for the purpose of assessing the needs, procuring supplies, and giving aid. Through the member denominations of the National Council of Churches and through Church World Service, the Protestant churches of America have a facility which will enable many of us to play a part in meeting this new emergency. Here, at yet another frontier of human need, we can offer along with our prayers our help.

For All—A Non-Segregated Society

Message for Race Relations Sunday, February 10

ALL men, created alike in the image of God, are inseparably bound together. This is at the very heart of the Christian Gospel. This is clearly expressed in Paul's declaration on Mars Hill: ". . . God who made the world and everything in it, being Lord of heaven and earth. . . . made from one every nation of men to live on all the face of the earth, . . ." Again it is expressed in the affirmation, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." The climax of this universality is expressed in the fact that Christ died for all mankind.

This broad universality standing at the center of the Gospel makes brotherhood morally inescapable. Racial segregation is a blatant denial of the unity which we all have in Christ. Segregation is a tragic evil that is utterly un-Christian. It substitutes the person-thing relationship for the person to person relationship. The philosophy of Christianity is strongly opposed to the underlying philosophy of segregation.

Therefore, every Christian is confronted with the basic responsibility of working courageously for a non-segregated society. The task of conquering segregation is an inescapable *must* confronting the Christian churches. Much progress has been made toward the goal of a non-segregated society, but we are still far from the promised land. Segregation persists as a reality.

The problem of segregated housing remains a critical one in every section of the nation. Segregated transportation facilities continue. Many communities are complying all too slowly with the Supreme Court's decision on desegregation in the public schools. Some states have risen up in open defiance, with their legislative halls ringing loud with such words as "interposition" and "nullification" and with schemes of evasion. The churches themselves have largely failed to purge their own bodies of discriminatory practices. This evil persists in most of the local churches, church schools, church hospitals and other church institutions.

The churches are called upon to recognize the urgent necessity of taking a forthright stand on this crucial issue. If we are to remain true to the Gospel of Jesus Christ we must not rest until segregation is banished from every area of American life.

Any discussion of segregation in America against the background of moral principles emphasizes the urgent need for prophetic voices. To be sure, there are communities which are successfully integrating schools and there are courageous persons in many communities who are standing steadfastly for the principles of Christian love and justice. Nevertheless, there remains need for more people in every community to join them in crying out as Amos did, ". . . let justice roll down as waters, and righteousness like an over-flowing stream." Christians must decide whether they will obey the eternal demands of the Almighty God, or whether they will capitulate to the transitory demands of the defenders of segregation.

There are those who are telling us "to slow up" in the move for a non-segregated society. But the true Christian knows that it is morally wrong to accept a compromise which is designed to frustrate the fulfillment of Christian principle. The time is always ripe to do right. It is true that wise restraint and calm reasonableness must prevail in the process of social change. Emotion must not run wild, and the virtues of love, patience and understanding goodwill must dominate all of our actions. But these considerations should serve to further the objective and not become a substitute for pressing on toward the goal. We face the hard challenge and the wondrous opportunity of letting the spirit of Christ work among us toward fashioning a truly Christian nation.

If we accept the challenge with more devotion and valor, we can speed the day when men everywhere will recognize that we "are all one in Christ Jesus."

The National Council of Churches is indebted to Dr. Martin Luther King for drafting this Message. Dr. King is Minister of the Dexter Avenue Baptist Church, Montgomery, Alabama, leader of the successful boycott of segregated buses in that city.

Ecumenical Christian Youth Teams Leave For South America

Left—Church youth leaders leaving La Guardia Airport for a three months' study tour of Latin and South American Protestant church youth programs. Left to right, they are: Keith Hillyer, Canada; Elia Peter, India; George Williams, USA; Jacques Maury, France; Ethel Shellenberger, USA; Bengt-Thure Molander, Geneva, Switzerland. *Right*—Delegates from the United Christian Youth Movement leaving Miami, Fla., December 4 for the Congress of the Union of Latin American Evangelical Youth, at Barranquilla, Colombia. In connection with the Congress a consultation of the U. S. and Latin American delegates was held.

A Christmas Mission

(*Continued from page* 3)

skiis and sleds. The outfit consisted of a heavy parka with fur-lined hood, ski pants, bunny boots and heavy gloves that reach to the elbow.

In his role of ambassador of the churches at home, the Council's president has concentrated on seeing, talking to and with, as many uniformed men as possible during his 12-day visit. Formal calls have been kept to the minimum required by military protocol and inspections have been confined to aspects of the program that relate to the welfare of the men—spiritual, mental and physical.

His mission has been, first, in talk after talk to personnel, in big and small groups, to bring official greetings from the churches at home and recall again the story of Christmas and its significance to today's generation and world. Second, he has interpreted the ecumenical movement to the chaplains and the part it is playing in drawing together in spirit and cooperation the churches that acknowledge Jesus Christ as Divine Lord and Savior in the world, the nation, state and community.

He passes out cards on which there is a special Christmas prayer for loved ones at home and tells the men he will act as the postman's agent. If they write a message to someone at home on the card and return it to him he will see that it gets to its destination.

In the homes of many who have their families with them there is an old-fashioned Christmas around a tree imported from the States. There are hundreds of trees along every roadside, but they quickly turn brown when cut.

For thousands of others, despite every effort the Armed Services make to change it, Christmas, except for a many-course dinner and perhaps an hour in church, is just another day in the week. For most Americans Christmas is unreal without the family, and joining these thousands was Dr. Blake, who for the third successive Christmas was away from his family.

In a very real sense he is the spiritual ambassador of the churches at home.

NELSON'S CONCORDANCE OF THE RSVB TO BE PUBLISHED NEXT MONTH

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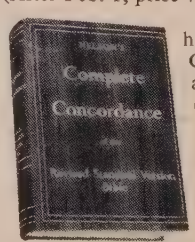

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Students from Abroad

(*Continued from page 4*)

government of each church, its program of religious education and its role in the community. The fact of freedom of worship is a concept meaningful to all students.

A few years ago the Committee on Friendly Relations began a national educational movement to provide hospitality for foreign students in church-related homes. Homes have been opened widely, and the foreign guest is generous in his appreciation. But the truth of the matter is that much of the home hospitality goes no further than good roast beef, inspection of electrical equipment in American kitchens, and polite conversation on what the foreign student thinks of Americans. Our guests are individuals and they are students. It is in the church home that the foreign student should have depth experiences. It is through such sustained relationships that there should come to Americans an expanding insight of a world that is desperately in need of the very principles that constitute our Christian faith.

It is in our homes that the lasting bonds of confidence in one another can be achieved. This will not occur, however, until leaders of our churches understand and practice these essentials:

(1) Not all good and well-meaning people can participate in such a program. The selection of home experiences for foreign students is no less important than the selection of the college, and the selection of hosts and hostesses no less important than faculty on the campus. The goal is not to entertain a student once, but to develop a relationship that brings the student and the family into a personal, intimate rapport that creates a "home away from home."

(2) The goal requires careful planning, and this presupposes a form of organization, preferably interdenominational and on a community-wide basis, and liaison with administrative officers (the Foreign Student Advisers) on the campuses.

(3) The planning will consider as a starting point the educational interests of the student. There are students in education, business administration, creative arts, medicine, the natural and social sciences, engineering, public administration and all other branches of learning. There are homes where such students can find common interests, can meet and know persons brought in as guests, and from such sources find channels to community experiences directly related to their own professional interests. The Christian home is a significant resource, and it can tap cultural, social and educational opportunities not possible or feasible in the formal educational experience.

Current research shows clearly that academic achievement is affected by living conditions. In our large urban centers where hundreds of foreign students are concentrated, any foreign student adviser can show you foreign students lonely, working under stress, and living in quarters that are drab, dingy, dirty and dismal. They are in such places because American dollars are hard to get, and good people find it easier to arrange a reception on Brotherhood Day than to survey a community to provide really adequate housing. Across the land church groups are concerned about good housing and are cooperating with housing offices of our colleges, but the need is still present.

Approximately 15,000 foreign students go home each year. Their problems of readjustment, the adaptation of that which they have acquired while in the U. S. pose agonizing readjustment problems. We just haven't got around to relating these students to the Christian individuals, groups and organizations in their homelands who might perhaps be helpful. Most of them, Christian and non-Christian alike, have had deeply satisfying experiences while they have been guests of the U. S. Potentially, many of them could become sound lay supporters of movements sponsored by our churches in the interest of the welfare of persons in their own lands. This is a problem that calls for planning on the national level. It's likely to happen if and when local churches really come to know the foreign students who are just around the corner.

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1717 — Two Hundred Forty Years — 1957

Indianapolis Assembly

(*Continued from page* 11)

Home Missions and Christian Life and Work — for decision on next steps. In separate meetings each division outlined opening procedures for their ultimate disposition.

Interspersed between discussion group sessions, outstanding speakers challenged the joint assembly with provocative ideas.

At the fellowship banquet, tendered delegates by the Church Federation of Greater Indianapolis and attended by more than 700 leaders of church and civic life, the Council president, Dr. Eugene Carson Blake, issued a warning concerning the tax-free status of religious institutions. He asked:

"How many decades will it be before the United States will find itself dominated by the wealth of a church or churches so that at last no alternative but revolution and expropriation will be before the churches?"

"Perhaps part of my concern," he said, "is because too large a share seems to be falling into the hands of one church."

Dr. Blake also warned that religious liberty is as threatened in Spain — where a single church controls the educational system and where all children, including those of Protestants, must attend schools directed by the Roman Catholic Church — as in the Soviet Union where the state has a monopoly on all education, social welfare, economic and political decisions. The church in Russia is limited to religious services alone.

"God can be equally shackled by an all-powerful totalitarian church as by an all-powerful totalitarian state," the Council president declared.

The Roman Catholic Church also suffers from lack of freedom in some countries, he pointed out. In Lutheran Sweden, he said, it has only been free recently, while in Orthodox Greece both evangelicals and Roman Catholics still labor under handicaps.

As an American Protestant Christian, Dr. Blake called upon all who believe in God to support that delicate balance between church and state that is the American heritage.

The present world crisis in Eastern Europe and the Middle East moved Dr. Elfan Rees, international affairs specialist for the World Council, to declare that the greatest single global challenge facing Christianity today is providing for the bodies and souls of the victims.

He urged that full material resources of the churches be mobilized for emergency relief for Hungarian and Arab refugees and that the spiritual resources be thrown into the work of restoring the faith of the hungry, homeless and despairing.

At the same time, he urged that our immedate concern for the plight of the Hungarians should not cause us to lose sight of the thousands of refugees of many nationalities who have been languishing in growing hopelessness for six years or more.

Dr. John A. Mackay, president of Princeton Theological Seminary, gave impetus to the later recommendation for re-establishing contacts with fellow Christians in Communist China.

"We must delay no longer in meeting our Chinese brethren face-to-face," he asserted.

American churches have a greater obligation to do this than do Christians in any other part of the world because of the vast Christian missionary work in China carried out by American Christians, he noted.

At the same time, he declared emphatically that Christian churchmen dare

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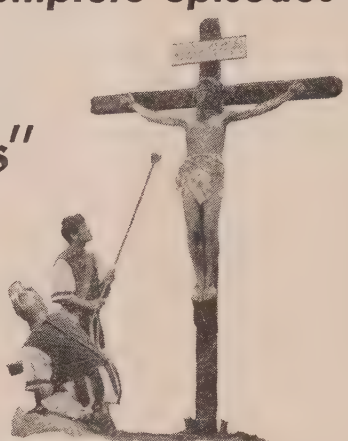

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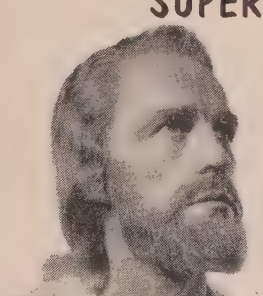

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not, in loyalty to the mandate of Jesus Christ, regard as ultimate and permanently authoritative the government's ban on visiting Red China.

The noted theologian further cautioned that any attempt to stabilize the chaotic world situation in terms of national security rather than of the universal good of mankind will end in "eventual and inexorable disaster."

The Soviet Union and our European allies are finding this out, he pointed out, and "we, too, in America will find it out if we insist that everything we do must be done ultimately for self-interest, and if we identify that self-interest with the righteousness of God."

He counseled that leaders must take the lead and that the Christian church must become "adventurous."

Striking the same note, Dr. Cleo Blackburn, director of Flanner House in Indianapolis, urged the nation's churches to "become the engineers of social change."

"These are days of provocation, crisis and challenge in a world of confusion, unrest and disturbance," he said. "The question before us in this critical hour is whether or not the church is to become a voice leading men — communities and nations — into increasing responsibility for social and human welfare, giving men hope, faith and courage.

"Or shall we remain merely a reflection of the voices of our time, voices of fear, anxiety and frustration?"

Dr. Gill summarized all such adjurations to leadership in thirteen words.

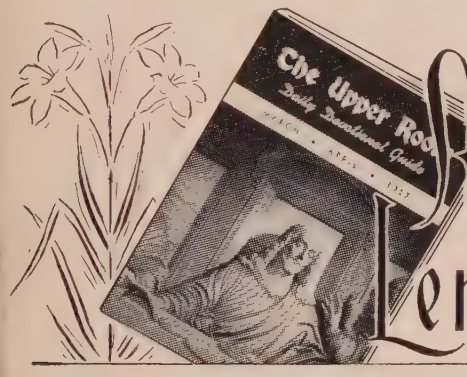
"Give more of a chance for more to be led and to lead," he said.

About the lessons taught at Indianapolis there can be no doubt, he asserted. In his opinion the delegates said clearly:

"We are Protestants. We cannot put our imprimatur on any policy or project as *the* Word of God. But we can and must put our words at the service of that Word and in that service we have a duty to evaluate, to judge, to weigh all possibilities and to urge certain preferences for stateable reasons.

"We shall not prophesy by prescription, but we shall speak as prophetically as grace is given us to do. We shall not be alarmists, but we shall hear the alarm when the world sounds it, and sound the alarm when we have heard it.

"We shall not claim to have all the answers, but we shall make bold to be forward with such earnest counsel as is worked out by listening, faithful men who wait on God's Word for His will."



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On this page, and also on pages 27, 28 and 31, will be found a group of announcements of theological seminary courses and summer conferences. There should be something here to satisfy any need — training for parish ministry, chaplaincy, missions, teaching, counseling, religious journalism, church music, drama and the church, etc. The OUTOOK *hopes to make these announcements an annual feature in January and February.*

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BOOKS

Atlas of the Bible

By L. H. Grollenberg, Thomas Nelson & Sons, New York, $15.00.

The Westminster Historical Atlas to the Bible (new edition)

By George Ernest Wright and Floyd Vivian Filson, Westminster Press, Philadelphia, $7.50.

Bible Atlas

By Emil G. Kraeling, Rand McNally, Chicago, $8.95.

Father L. H. Grollenberg, distinguished young Roman Catholic scholar of Holland, has given us a highly useful Bible atlas. His audience is the user of the Bible in modern languages (Dutch and English). Scholars will not find here a first-hand grappling with the problems of archaeology, geography and the kindred fields.

The basic purpose, to make the Revised Standard Version intelligible from the standpoint of the time-space-historical-physical framework of God's action, has been admirably achieved. All languages have been translated and transliterated into consistent easy English. We are indebted to Joyce H. Reid for the translation from the Dutch. H. H. Rowley, professor of Hebrew Language and Literature at the University of Manchester, was adviser on technical translation problems.

The plan of the atlas is to follow the chronology of the Bible. This has the obvious disadvantage that in some locations 2,000 years of history have to be considered as something of a unit. The many maps of different periods help to keep different epochs in mind. The best available photographs and charts and some pictures of reconstructed objects illume the text.

The standard work in the field of the historical geography of the Holy Land, *The Westminster Historical Atlas to the Bible* by George Ernest Wright and Floyd Vivian Filson, originally published by Westminster Press in Philadelphia in 1945, has recently come from press in a new edition. The new discoveries, especially the Dead Sea Scrolls, are treated in the revision.

A new work in this field is *Bible Atlas* by Emil G. Kraeling. Dr. Kraeling for many years was Professor of Old Testament at Union Theological Seminary, New York. His atlas has the great advantage of being of handy size for quick reference. He follows the Bible chronology throughout. A feature of the Kraeling work is 40 pages of completely new four-color maps. The 300 photographs add greatly to the understanding of the geography of the Holy Land. This work is fairly up-to-date, covering the Dead Sea scrolls and similar discoveries of the mid-twentieth century.

Bible students are confronted with the choice of three very fine atlases produced in the fall of 1956. For many the choice will be a matter of price. (Westminster $7.50, Nelson $15.00, Rand Mc-

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Nally $8.95) For this reviewer the vote goes to Nelson for the following reasons:

1. Completeness: The Nelson atlas lists every place-name.

2. Color: The Nelson maps are in four colors.

3. Pictures. The larger page size permits better rendition of the pictures.

4. Format: Paper and printing are more satisfactory in Nelson.

Every Bible student must have an atlas. All factors considered, Grollenberg's atlas is probably the best answer.

—T. K. THOMPSON

Billy Graham: The Personal Story of the Man, His Message and His Mission

By STANLEY HIGH, McGraw-Hill, New York, $3.95.

"Unless there is substantial evidence that he (Billy Graham) does stand in the succession of great evangelists and that his ministry does hold a promise such as was fulfilled in theirs, there would be no adequate reason at this stage in his career to write, at length, the story of Billy Graham. But I do not believe that any observer whose prejudices were not insurmountable could make a close-up, protracted study of the man and his ministry and fail to find such substantial evidence." Thus, Stanley High places Billy Graham in the succession of such evangelists as Dwight L. Moody and Jonathan Edwards.

Mr. High believes Billy Graham cannot be fully understood by adding up the facts. "As my own fund of information aimed to explain the Billy Graham phenomenon has increased, so has my conviction that the ultimate explanation will have to be found in some Power which, however real it may be, is beyond the reach of ordinary journalistic probing." The journalist fails to understand the power of Billy Graham's preaching. Mr. High again turned to something beyond the facts to explain this preaching. ". . . the nearest I have come to explaining the consequences of his preaching is that he not only speaks with authority, but that, from sources not visible to the naked journalistic eye, he has been given authority for his speaking."

One of the few points of criticism is Graham's concept of sin. The author says, "His concept of sin is still very largely, it seems to me, too little of the beyond-the-Ten-Commandments sins which Amos, Hosea and Micah — and Jesus most of all—cried out against. His idea of the Christian's social obligations is still too much limited to the charitable 'cup of cold water'—a phrase he often uses—and extends too seldom to the Christian in his corporate and communal relationships."

Much of the book is given to biographical details of the life of Billy Graham and his family. His wife, Ruth, is described as one who, with her touch of worldliness, "helps keep the piety in him from turning to 'piosity'." She has definite ideas as to the religious training of their four children. " 'We believe that spiritual growth cannot be forced without raising a brood of little hypocrites. We prepare the soil, plant the seed, water, weed and tend the plant faithfully, but it is God that giveth the increase. We're willing to take our time and let growth come from the inside, through Christ; not merely from the outside through our puny efforts'."

Mr. High closes the book with comments on the current question of the "boom" in religion in America. He says, "Countless people are turning to religion for precisely the same reasons of inner stress and conflict which are leading an unparalleled number of others

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The contributors and their topics are:

JOHN KNOX—The Ministry in the Primitive Church.

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WILHELM PAUCK—The Ministry in the Time of the Reformation.

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—Berlyn V. Farris

The Moment Before God

By Martin J. Heinecken, Muhlenberg Press, Philadelphia, $5.95.

Soren Kierkegaard is probably the strongest theological influence of the twentieth century. He is the fountainhead behind the existentialist movement and was the spur for the theological revival of Protestantism following World War I. Virtually all of his writings have been translated into English in the last two decades and there is little indication that his "fad" is diminishing.

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Kierkegaard, however, above all other theological writers, must be read directly. The book therefore serves as a useful introduction to reading of the great Dane's own works.

Kierkegaard's warnings against institutional Christianity must be heeded in every generation.

—T. K. Thompson

The Prophets: In the King James Version with Introduction and Critical Notes

By Julius A. Bewer, Harper & Brothers, New York, $5.95.

This is the first of cloth-bound editions of an Annotated Bible Series In it have been put all the writings of the prophets of Israel, with introductions and annotations by the late Professor Bewer, who was known as one of the ablest teachers of Hebrew and Old Testament History and Literature.

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Professor Bewer's thorough studies have previously been published in separate booklets. They are now available to students of the Bible in permanent form.

—Benson Y. Landis

Books Received

The Ministry in Historical Perspective, *H. Richard Niebuhr* and *Daniel D. Williams*, editors, Harpers & Bros., New York, N. Y., $5.00.

The Children's Book of Common Prayer, *Virginia Cramp*, Exposition Press, New York, N. Y., $3.00.

The Christian Life, *Lelia Boring Lassiter*, Greenwich Book Publishers, New York, N. Y., $2.50.

The Making of Modern Mind, *Leonard Carmichael*, Elsevier Press, Inc., Houston 2, Texas, $2.00.

Our Cultural Heritage, *Theodore Meyer Greene*, Elsevier Press, Inc., Houston 2, Texas, $3.50.

Christian Faith—Bulwark of Freedom, *Eugene Carson Blake*, Elsevier Press, Inc., Houston 2, Texas, $2.00.

All Ye That Labor, *Lester De Koster*, Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Mich., $1.50.

The Quaker Persuasion, Yesterday, Today, Tomorrow, *William Wistar Comfort*, Frederick H. Gloeckner, Philadelphia, Pa., $2.50.

They Met at Calvary, *W. E. Sangster*, Abingdon Press, Nashville 2, Tenn., $2.00.

The Rock of Ages, *Romantes H. Dunn*, Christopher Publishing House, Boston, Mass., $3.00.

Day Is Dawning: The Story of Bishop Otto Dibelius, Christian Education Press, 1505 Race Street, Philadelphia 2, Pa., $3.50.

Private Devotions for Home and Church, *John Joseph Stoudt*, Christian Education Press, 1505 Race Street, Philadelphia 2, Pa., $3.00.

Dynamics of Faith, *Paul Tillich*, Harper & Bros., New York, N. Y., $2.75.

The Bible and the Human Quest, *Algernon Odell Steele*, Philosophical Library, New York, N. Y., $3.75.

Till We Have Faces, *C. S. Lewis*, Harcourt, Brace & Co., New York, N. Y., $4.50.

A Letter to the Editor

Congratulations on the November Outlook, excellent from first to last.

I was especially pleased with the pictures of civic leaders, Bishop Kennedy's audio-visual article—but the whole issue seemed much better than a year or more ago.

(Mrs.) Daisy F. Foster
Lakeside, Ohio

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